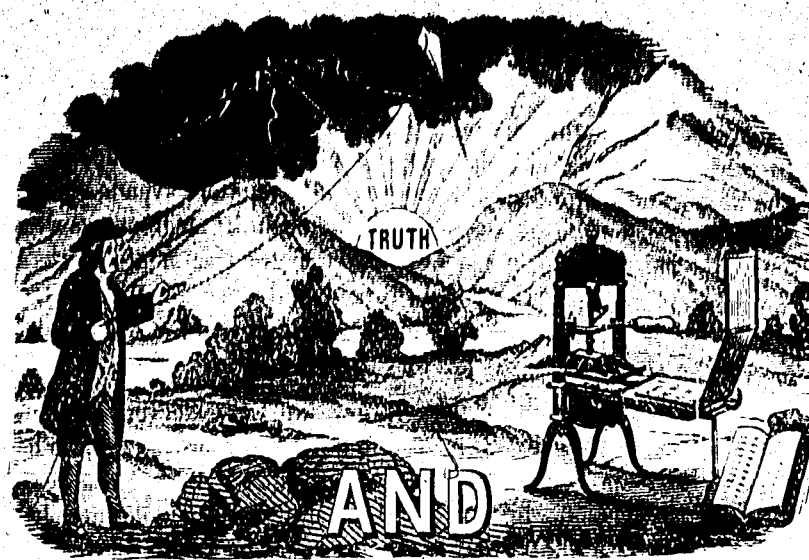


# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. IV. (MIND AND MATTER Publishing House, No. 713 Sansom Street, Phila., Pa.)

PHILADELPHIA, SATURDAY, FEB. 25, M. S. 34.

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## THE IDEAL IS THE REAL.

"God never yet permitted us to frame a theory too beautiful for his power to make practical."

Men take the pure ideals of their souls,  
And look them fast away,  
And never dream that things so beautiful  
Are made for every day.

So counterfeits pass current in their lives,  
And stones they give for bread,  
And staringly and feveringly they walk  
Through life among the dead.

Though never yet was pure ideal  
Too fair for them to make their real.

The thoughts of beauty dawning on the soul,  
Are glorious heavenly gleams,  
And God's eternal truth lies folded deep  
In all man's lofty dreams.

In thought's still world, some brother tie  
Which bound the planets, Kepler saw,  
And through long years he reached the spheres,  
And there he found the answering law.

Men said he sought a wild ideal,  
The stars made answer, "It is real."

Aye Daniel Howard, all the great ones  
That star-like gleam through time,  
Lived boldly out before the clear-eyed suns  
Their inmost thoughts sublime.

Those truths, to them more beautiful than day,  
They knew would quicken men,  
And deeds befitting the immortal trust,  
They dared to practice then.

"Till they who mocked their young ideal,  
In meekness owned it was the real.

Thine early dreams which came like, "shapes of light,"  
Came bearing prophecy;  
And nature's tongues, from leaves to poising stars,  
Teach loving trust, to thee.

Fear not to build thine æthereal in the heights,  
Where golden splendours lay,  
And trust thyself unto thine inmost soul,  
In simple faith alway.

And God will make divinely real  
The highest forms of thine ideal.

I first became acquainted with the above lines while traveling in Western Massachusetts in 1880, by hearing an old lady repeat them. She seemed to take much pleasure in repeating them to me, and I listened with equally as much delight. She was a Spiritualist and had a finely attuned nature, and though she has since passed to a higher life, I think it will gratify her as much as myself to see them again turned up to the light for the benefit of our readers.

William H. Guernsey, Postmaster for the past twenty years, at Winchester, N. H., and of whom she learned them, informed me, that in 1850 while traveling among the picturesque hills of Berkshire county, Mass., he cut them from a little paper called "The Star of Truth" of which only a few numbers were ever issued.

I have been unable to learn the name of the gifted author, and will be much obliged if any one can give it to me.

Vineland, N. J.

J. CHAPPEL.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, February 8, M. S. 34.

BONIFACE IX.,

(Roman Pontiff.)

I GREET YOU, SIR:—I am but lately free from Catholicism. After centuries of spirit life, I am free; and glad am I to be free to exercise my talents in another direction than in teaching that miserable farce about God killing his own son for the redemption of mankind. I occupied, in my mortal life, the papal chair—a pope—and yet this has never brought me anything but misery as a spirit—has never contributed a single moment of happiness to my life—and has brought the blackest despair to me. I would fain rescue my followers, but they are too bigoted to receive any light. Light in spirit is only to be gained in one way, and that is, by free and untrammelled thought. Spiritually speaking, the evolution of thought is the beginning of wisdom. By comparing the different conditions of the different spirits around me, I saw that beneath their religious pomp they were suffering a monotonous hell; hoping and praying, but receiving nothing. As I became a thinker, I renounced all allegiance to the Church, and became a philosopher; and there, in the sphere of philosophy and science, I find that which feeds and elevates my spirit. I am now working my way, and helping others to free themselves from all bigotry, and to build up the true church of progressive ideas. I think with the efforts that myself and others are making to bring this about, that we will soon be able to overthrow the opposition that you mortals are meeting with, (or to a great extent at least) from the spirit side of life. My name was Pietro Tomacelli known as Boniface XIII. I am interfered with by spirits who seek to put me wrong. Thirteenth may be wrong, it may be the eighth.

[We have here an instance of the vigilance with which the spirit enemies of truth watch for opportunities to discredit spirit communications, the effect of which they fear. We find that Peter Tomacelli was neither Boniface XIII nor VIII, but Boniface IX. We take the following concerning him, from the Penny Cyclopaedia.—Ed.]

"Boniface IX., Cardinal Pietro Tomacelli, a Neapolitan by birth, was elected in 1389, by the Cardinals at Rome after the death of Urban VI. This was the time of the great western schism as it is called, which began between Urban and Clement, styled the VII, who held his court at Avignon. Clement having died in 1394, the cardinals of his party elected Pedro de Luna, by the name of Benedict XIII. Boniface, however, continued to exercise the papal authority at Rome,

regardless of the Avignon popes and conclaves. Endeavors were made by several sovereigns to assemble a council and put an end to the schism, but both Boniface and Benedict were averse to this measure. Boniface died at Rome in 1404, and was succeeded by Innocent VII. The church of Rome has ever since acknowledged Urban and Boniface and their successors as legitimate popes.

"During his pontificate of nearly fifteen years Boniface was involved in the Italian wars of that turbulent period. He first favored the claims of the Angevins to the throne of Naples, but afterwards recognized the more fortunate Ladislans as king. Perugia and other towns of Umbria and the Marches acknowledged the pope as their suzerain in Boniface's time. Boniface is charged with being addicted to a worldly policy, having seized upon the ecclesiastical revenues for temporal purposes, and enriched his brothers and nephews."

[Thus one by one the supporters of the Catholic Christian delusion in spirit life are breaking the trammels that have held them back, and are embarking in the common work of human emancipation from religious enslavement. This spirit, anxious as he is now, to impart truth to his followers, finds his influence with them gone the moment he proclaims to them the fact of his false and erroneous teachings. There is, therefore, a punishment in store for those who, however honestly and sincerely they may have taught error, and they cannot escape the responsibility of having misled their fellow men. This spirit testifies to the hell of monotony in which the Roman Catholic priesthood in spirit life are confined by their unwillingness to allow the truth to be known that must be soul-wearying in the extreme. "They are praying and hoping" says this spirit, "but receive nothing." But the most significant feature of that communication is, that this once vigorous Roman Catholic pontiff, is hopeful of an early overthrow of the spirit opposition that we mortals are meeting with from spirit life. We feel that he is right and therefore proceed with our part of the work with confidence and determination.—Ed.]

ALOYSIUS LILIUS,

(An Italian Savant.)

I SALUTE YOU, SIR:—I lived in mortal form about 1550, and was employed on the calendars by the popes and bishops of my time. They had been so much tampered with that I did not know whether I lived in 1550 or 1550. There appeared to be about two hundred years so mixed up that it was almost impossible to rectify it or set it right. The different eras had become so mixed, one with another, that great confusion in regard to time prevailed. I was set at the task of trying to make things straight. On entrusting me with the books which were necessary for that purpose, the first thing that struck me was this fact, that the adventures attributed to Jesus Christ were nothing more nor less than a legend in regard to certain stars. In fact, that the whole Christian story was derived from astrology, and the gods who were supposed to have lived before Jesus was said to have lived, such as Brahma, Buddha, Jupiter, Jehovah, etc.; and that the doctrine of the Christian trinity is based on the pagan trinity, which was nothing more than fire, water and earth; according to those old books and manuscripts that were given to me at that time. No pope, bishop, or man of learning, knew when Jesus did live; and when they were alone to themselves, they freely admitted that the whole story was mythical and intended to gain power for themselves. A great many of those books and manuscripts are still at Rome, but they are kept hidden from the world; but the time will soon come when they must become known; and I, for one, am doing all that I can, as a spirit to bring about the destruction of Christianity and the triumph of reason over bigotry. My name was Aloysius Lilius.

[We take the following brief reference to this learned man from Thomas's Dictionary of Biography.—Ed.]

"Luigi Lilio (Latin, Aloysius Lilius) was an Italian physician and astronomer, born in Calabria. He is remembered only for the part he had in the reform of the calendar under the auspices of Gregory XIII. He applied the epochs to the cycle of nineteen years, and by adding one day to the end of each cycle, he arrived at an approximate equation of the solar and lunar years. He died in 1576, just after he had finished the work." [Query—Did he not know too much to live longer, and did not that finished work finish him? Does it not look so, as so little is known concerning him?] "His method was approved by the pope in 1582." [Not until six years after it was completed.]

[We regard this communication as in every respect most important. That it is authentic there can be no reasonable doubt. Neither the medium nor either of those present had ever heard of Aloysius Lilius until that communication was given. Indeed, the medium through whose lips it was delivered, knows nothing whatever about it at the time we are writing. A spirit communication it certainly is, and no doubt comes from the spirit that it purports to come from. The task at which Lilius was set by the papal authority must, as he says, have necessitated the putting of books and manuscripts in his hands that are not accessible to any but the highest and most trusted orders of the Catholic priesthood. That those books and manuscripts should have disclosed the astrological origin and mythical nature

of the adventures attributed to Jesus Christ is so highly probable as to render it certain that such was the fact. This spirit says nothing about having met with foul play at the hands of his priestly employers, but unless he was more cautious about concealing what he discovered as a mortal than he is as a spirit, he must have dropped hints that probably cost him his life as soon as his task was completed. But if Modern Spiritualism has done nothing else, it has rendered murder but a poor method of silencing those called dead; and though years and even centuries intervene, all truth will come to light and all wickedness be revealed even to earth's inhabitants. Indeed, it would seem that while Lilius was not a priest, he was on the most intimate relations of mutual interests with the Catholic prelate to solve the principles that no one of the Catholic prelates was competent to undertake. In those conferences this spirit tells us that they admitted to him that the religion that they were teaching as infallible truth was mythical, and intended solely to secure them power. Even should this spirit not be correct, in supposing that many of the books and manuscripts used by him in his work are now concealed at Rome, it will make little difference; for the spirits who knew of their existence and their contents, can impart enough to defeat every priestly fraud that has ever been perpetrated. Oh! how we bless these spirits for their efforts to put the truth before the world, and how we thank them for letting us share with them in the glory of the results that will flow from their grand and noble efforts.—Ed.]

GEORGE RAPP,

(Founder of the Harmonists.)

GOOD DAY, SIR:—During my mortal life I always advocated, or had it in my mind to bring about the method of living in communities; but I had also a set of religious ideas that I wanted to combine with the material interests of those composing such communities. It was in this religious part of my scheme that I made my mistake. It is often claimed that no association of men can live together happily, unless bound to each other by a common religious faith. Such is not the fact; because those in spirit life who are the most religious are the most unhappy. No religion whatever, is necessary in any community; but religion has supplanted morality, and moral actions are necessary to the happiness of any people. Moral actions are not the outgrowth of religion—they are the outcome of the lessons of man's experience. When he experiences that which is good for him, he calls it morality. I would say to my followers: Drop all your religious prejudices, but hold fast to your morality; and then instead of your numbers diminishing, you will rapidly increase. I passed to spirit life in 1847, at Economy, Pa. My name was George Rapp.

[We take the following concerning George Rapp from the American Cyclopaedia.—Ed.]

"George Rapp, founder of the sect of Harmonists, born in Wurttemberg in 1770, died at Economy, Pa., August 7th, 1847. Believing that he had a divine call, and was charged with the restoration of the Christian religion to its original purity, he organized a community on the model of the primitive church, with goods in common. A difficulty with the government in regard to worship, impelled Rapp to transplant his community in 1803, from Wurttemberg to the United States. They settled first on Connequeness Creek, in Butler Co., Pa., where they founded the village of Harmony, and employed themselves in agriculture and manufactures. They acquired considerable wealth, and in 1815 removed to the territory of Indiana, where they had purchased a tract of 27,000 acres of land on the Wabash. The settlement of New Harmony here was even more prosperous than their former establishment, but in 1824, they sold the property to Robert Owen, and emigrated to Beaver County, Pa., where the town of Economy was laid out on the right bank of the Ohio, seventeen miles northwest of Pittsburgh. It is an agricultural and manufacturing community. Members of both sexes are admitted, but they do not marry; they profess Protestantism, observe strict morality, and pay much attention to education. There was a secession of about 200 members in 1832. The village of Harmony was in 1851 set off from the township of Economy. Population in 1870, 1324.

[Here we have another instance in which the Christian delusion wrought the defeat of the efforts of a man who devoted his life to trying to point out to his fellow men some better way of attaining happiness in this life and the next. Like Dr. Buchanan and other "Christian Spiritualists," George Rapp believed he had a divine mission to restore the Christian religion to its original purity. As the plans of Rapp were so far successful in a business aspect, there can be little doubt that it would have been followed with equal advantage by many other enterprises of a similar nature, but for the religious dogmas with which he hemmed it in. As a spirit, he is as much convinced of the benefits of communistic and associative efforts as when at the head of his Association; but he deprecates the religious aspects of his communistic plans; and tells us that were religion is, it supercedes morality, and without morality there can be no human happiness. From his spirit home, George Rapp tells his followers to discard all religious prejudices, but to adhere to morality. His advice is even more important to those who desire that Spiritualism shall prosper and perform the work of regeneration and

reform that it has come to effect. We think so, at least.—Ed.]

Public Circle, January 3d, M. S.

POMPEIUS SATURNINUS,

(A Roman Writer.)

I SALUTE YOU, SIR:—Centuries in spirit life seem to pass with as much rapidity as one year in mortal life, because you are not subject to that fatigue of body that you experience on earth. I was, when on earth, more of a miscellaneous writer than a writer on any one subject. I was a generalist—not a specialist. During my time here I became neither an advocate of the religions of my day, the politics of it, nor of the social condition of affairs; for I saw much in each of these three departments of human interests to excite my contempt rather than my love. To see men of noble talents appealing to mythical gods seemed to be a waste of the real purposes of life. In politics the greatest flatterers were the grandest courtiers; and in the administration of affairs, although administered by the emperor, yet justice was ever biased and even controlled by a plausible tongue. In social matters, in my day, one of two things occurred—man was either woman's master or slave. Between these two extremes there was no intermediate. In such a state were human affairs at the time of my abode on earth. There was only one consolation that I enjoyed, and that was the secret counsels of the Sons of the Sun or the initiated. There, with our mediums, we enjoyed for a few hours that higher spirituality that our spirits called for. But our meetings had to be secret—covered from the eyes of the priests and priestly spies. No one suspected of belonging to the order could escape from ruin sooner or later. Those pagan Roman priests were just as powerful bigots as are the Roman Catholic Christians, and hesitated at nothing to increase their temporal power. As late as A. D. 150, at Rome, at Alexandria, at Antioch, and at Jerusalem, these Sons of the Sun received the teachings of the Gymnosophists, who were combined with the Therapeutae, and their main doctrine was spiritualism. We met at Rome and compared notes every six months; but the ambassadors to these meetings were all disguised as traders engaged in mercantile pursuits; and in this way we were able to learn the progress of the cause. No Jew by the name of Jesus Christ was known at Rome in my day; nor did I ever hear from any of the ambassadors of the order the name of Christians mentioned. I knew nothing of Paul, but I knew as a mortal and know as a spirit, that Paul was one of the names conferred upon Apollonius of Tyana after his death. I have every reason to believe that the Paul of the Christian Scriptures is Apollonius of Tyana. I have had this view of the matter from one whom I knew in the mortal form, as the result of his investigations. I mean Pliny the Younger, with whom I was intimately acquainted. My name was Pompeius Saturninus.

[We take the following account of Pompeius Saturninus from Smith's Dictionary of Biography.—Ed.]

"Pompeius Saturninus, a contemporary of the Younger Pliny, is praised by the latter as a distinguished orator, historian and poet. Several of Pliny's letters are addressed to him."

[The only other reference that we can find to Saturninus, is in Thomas's Biographical Dictionary. It is as follows:

"Saturninus, or Saturnilus, one of the earliest of the Syrian Gnostics, flourished about 125 A.D."

[In view of these scanty references to this accomplished and learned friend of Pliny the Younger, it is preposterous to suppose that the above communication is the invention of a mortal, and most improbable that it is the work of a personating spirit. It is therefore in the highest degree probable, if it is not certain, that the communication comes either directly or indirectly from the spirit of Ptolemaeus Saturninus. The next question to be considered, is the probability of its truthfulness. In the light of the few meager facts that have come down to us concerning this obscure historical person, there is every reason to believe it true. It would therefore seem that in the latter part of the first and fore part of the second century, there was a secret association or order known as the "Sons of the Sun," who were Spiritualists, who had their mediums, who held their secret circles, and who held communion with the spirits of the ascended dead; that this secret order was under the ban of the Roman priesthood, and its members hunted and watched by priestly spies; that at Rome, Alexandria, Antioch, and Jerusalem, these Initiated, or "Sons of the Sun," were taught by the Gymnosophists and Therapeutae, whose main doctrine was spiritualism; that these early Spiritualists had semi-annual secret meetings of Spiritual ambassadors at Rome, where reports of the progress of the Spiritual movement were made from all quarters of the civilized world; that as late as A. D. 135, no such person as Jesus Christ had been heard of, nor had the name of Christians then been used to designate any religious sect; that no such person as St. Paul was then known; and finally, that there is every reason to believe that Apollonius of Tyana is the Paul of the Christian scriptures. It appears that Saturninus was of the Gnostics, who were Gymnosophists as well; that he was a contemporary and personal friend of Pliny the Younger, who was himself no doubt one of the Initiated; and that he was a writer of versatile accomplishments. There was therefore an Ancient as well



as a Modern Spiritualism, but it was bitterly opposed by the Roman priests, and finally crushed by their successors, the Christian priesthood. It behooves those who value Modern Spiritualism, to profit by this communication from the spirit of Saturninus, and see to it that no sectarian opposition to its growth, whether from without or within, shall again bar the progress of the teachings of a more advanced Spiritism, as this spirit calls it. Let those who seek to sectarianize Spiritualism, know that it cannot be done and must not be attempted. These spirit testimonies are not given to go unheeded. See to it, friends, that the only paper that dare publish and notice them is placed in the hands of every person who is seeking for unadulterated truth.—Ed.]

#### BONIFACE.

(Governor of Northern Africa.)

I GREET YOU SIR:—I lived between the fourth and fifth centuries and acted as Governor of the Northern part of Africa. I tried to gain over to my side Genseric, the King of the great Northern hordes. It was the worst step I ever took; for what could have been worse than for a man of any degree of civilization to have placed himself in the power of a barbarian. Instead of obtaining relief the latter will make him his tool. I lost both power and fame, and retreated to Rome, where I shortly afterward died. My mortal life can be stated in one sentence—ambition ungratified. Never strive to be too great. Never sell fair honor under any conditions. Believe not in promises for they are only made to be broken. I thought that when my weary mortal life was ended I would certainly reach happiness, but found out that whilst mortal men work for honor and riches, a spirit if it desires happiness must work for it. No mortal can fully comprehend what delusions Christianity, Mohammedanism, Buddhism and Brahmanism are, but we in spirit-life can, for we can see the billions of their deluded followers. There is no true religion but the voice of reason. There is not a truth but must be worked for. There is no philosophy that can give you happiness—a clear conscience can alone give you that. There is no God to redeem you. Your redemption lies within yourself. First, desire to do all the good you can. Second, take pleasure in making all happy who come within your reach. This advice strictly followed contains within itself the elements of heavenly success. My name was Boniface, Governor of Africa, A. D. 430.

[We take the following account of Boniface from Smith's Dictionary of Greek and Roman Biography. Ed.]

Bonifacius, a Roman general, tribunus, and comes in the province of Africa under Valentinian III. In the early part of his career he was distinguished for his prompt administration of justice, and also for his activity against the barbarians, as at Massilia in A. D. 413, against the Gothic King Ataulphus, and in 422 against the Vandals in Spain. His high character procured for him the friendship of Augustin, whom he consulted with regard to enforcing the imperial laws against the Donatists, and to scruples which he entertained against continuing military pursuits and (on the death of his wife) even against remaining in the world at all. These scruples Augustine wisely allayed, only recommending to him resolutions, which he adopted, of confining himself to defensive warfare against the barbarians, and of leading a single life.

"The abandonment of this resolution, in his second marriage with a rich Arian lady of the name of Pelagia, seems to have exercised a pernicious influence over his general character. Although he so far maintained his own religious convictions as to insist upon the previous conversion of his wife, yet he so far gave them up as to allow his child to receive Arian baptism; and as the first breach of even slight scruples may prepare a conscience naturally tender for the commission of actual crimes, he is afterwards reported to have lived with concubines. Whilst in the unsettled state consequent on this change of life, he was in 427, entrapped by his rival Actius into the belief that the Empress Placidia was bent on his destruction; and under this impression he yielded to the temptation of inviting Genseric, King of the Vandals, to settle in Africa. Bitterly reproached for his crime by Augustin, and discovering the fraud when it was too late, he took arms against Genseric, but he was driven by him into Hippo (A. D. 430), and thence, after a year's siege, during which he witnessed the death of his friend, Augustin, he escaped with a great part of the inhabitants to Italy, where he was restored to the favor of Placidia, and even enjoyed the almost unexampled honor of having coins struck in honor of his imaginary victories, with his own head upon the reverse. Actius, however, challenged him to single combat, shortly after which, either by a wound from the longer spear of his adversary or from illness, he expired expressing his forgiveness to Actius, and advising his widow to marry him."

"His career is singularly and exactly the reverse of that of his rival, Actius. Uniting true Roman courage and love of justice with true Christian piety, he yet by one fatal step brought on his church and country the most severe calamities which it had been in the power of any of the barbarian invaders to inflict on either of them."

[Such is the account that has come down to us concerning Boniface, Comes or governor of Africa. It is impossible not to see the clear authenticity of that communication. It is in every way consistent with the biographical character that has been given to him, and yet it is so distinctly original as to render it most improbable that it was a personation. This Christian Roman, the friend of St. Augustin, comes back after fourteen hundred years, and testifies to the terrible delusion, in the faith of which he passed to spirit life. He was naturally a good man, and hence no doubt has availed himself of the first possible opportunity to give his testimony as to his spiritual realizations to mortals, who need so much to be profited by it. But for Alfred James and MIND AND MATTER, who knows how much longer he would have had to wait before such an opportunity would have offered?—Ed.]

#### Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged \$169 58

La Casa, in one of his letters, wrote: "I think I shall be writing sonnets twenty-five or thirty years after I am dead."

#### OBITUARY NOTICE.

Just five months ago was born in the city of New York, a four-page weekly publication called *The Two Worlds*. Who were its progenitors we are not informed, but Mr. Miller, of the *Psychometric Circular*, designates them "The Syndicate," but on what authority we are not advised. The new comer was taken in hand by Dr. Eugene Crowell, who secured the services of Mr. and Mrs. A. E. Newton and Capt. H. H. Brown to do the dry and wet nursing of this new journalistic comer. The old *Banner of Light*, which had shown no capacity for further journalistic reproduction, became alarmed at the advent of this infant rival, and, by a monstrous fuss, managed to increase its claims to be considered the leading "spiritual" "old granny," by adding four independent pages to its previous eight. We sympathize with the latter in the mortification its editor and publishers must feel at their unnecessary alarm. Not to be too far behind the *Banner*, Dr. Crowell increased the proportions of his infant by over-cramming it with four more pages. We knew the poor, weak and pampered thing would be short lived, but we had no idea that it would become defunct in so short a space of time as just five months. It is currently reported in New York and Brooklyn that the death of the monthling was foreshadowed to Mrs. A. E. Newton, who, by the by, is a mediumistic sensitive, a few hours before it expired so unexpectedly to the admirers of the little waif. Mrs. Newton had a vision, or dream, in which she saw herself nursing a dead five-month-old infant. That dream brought about the distressing bereavement, or something else did. We rather think the cramming it with too much "Spiritualism in its higher aspects" had much to do with its destruction. That is more deleterious food than "Scientific Spiritualism," for E. Gerry Brown's "Spiritual Scientist" bantling lived a few months longer, and after it had been supposed to be dead for many months it again gave signs of life for a few weeks, and then died never to give signs of life again. The only healthy food for Spiritual journalism is unadulterated Spiritualism, which consists solely of the products of the spirit world administered by returning spirits through their mediums. That was what made the *Banner of Light* what it once was, under the fearless and unselfish management of William White, and the *Journal* what it was under the management of Stevens S. Jones; and that is what has given MIND AND MATTER the vigor and power it has manifested, and that have enabled it to take the foremost place in moulding the progressive operations of the hour, in accord with the teachings of Spiritualism. Peace to the ashes of the mourned and lost! and consolation to those who, like Rachel, refuse to be comforted!

We trust Dr. Crowell's fiasco will not prevent the establishment, at an early day, of a Spiritual weekly paper in the city of New York, that will co-operate cordially with the spirit workers in promoting Spiritualism. Why should Chicago, Philadelphia and Boston be permitted to overshadow that great metropolitan city, in pushing on the work of Spiritualism? We do wish that Mr. Miller would move the *Psychometric Circular* to New York and make it a weekly, and that the Spiritualists of both Brooklyn and New York would combine and say that it should be amply sustained and fully established. We throw out these suggestions in the interest of the cause, which needs nothing at this time so much as earnest and vigorous journalistic co-operation.

#### EDITORIAL BRIEFS.

A Developing Circle will be held at Hall 505 1/2 N. Eighth St., every Thursday evening. Admission 10 cents.

*The Iconoclast* is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

ERRATA.—"Our Western correspondent" calls attention to some typographic errors that appear in his letter of January 16th, on 8th page of MIND AND MATTER, No. 11, February 4th. On the 40th line of first column the word "ther" (home over there) should read their. On line 30 from bottom of same column for "seem" read seen. On 11th line from top in 2d column for "audience" read evidence.

A DESERVED TOKEN OF CONFIDENCE AND ESTEEM.—Mrs. Elsie Crindle-Reynolds the heroic and faithful medium having been compelled by the positive injunction of her guides to return to her home in San Francisco for rest and recuperation, after her nearly four months of constant sittings given day and night, during which time thousands of persons have witnessed the wonderful spirit manifestations occurring through her mediumship, had a largely attended complimentary farewell reception given to her at the residence of Mrs. Jessup, 208 E. 60th street New York. Apart from the liberal receipts on that occasion, she was presented with a pair of beautiful gold bracelets, a pair of solitaire diamond earrings, and a beautiful solitaire diamond breastpin worth several hundred dollars, as a mark of esteem for her as a woman, and of appreciation of her wonderful gifts and services as a medium. This timely manifestation of the confidence of many of the most intelligent, cultivated and influential Spiritualists of the City of New York, is of itself an ample refutation of the sensational penny-a-line slanders with which W. J. Beards and his Brooklyn com-

peers sought to overwhelm this faithful and noble woman. Mrs. Reynolds gave her farewell seance to a large circle at the residence of Mr. and Mrs. Belton, 1764 Frankford avenue on Wednesday, at which, although the medium was weak and much exhausted by the treatment she was subjected to, in Brooklyn, the manifestations were numerous, the tests positive, and the seance highly satisfactory to all present.

HARRY AND LENA CRINDLE'S MEDIUMSHIP.—On Tuesday evening, February 21st, we had the pleasure of attending a Flower seance given in the light by Mrs. Lena Crindle (nee Lenzberg), and were very much pleased with the manner of conducting the seance, as well as the results obtained. She was examined in a most thorough manner, and in a very few moments after passing behind a curtain drawn across the corner of the room, the room being well lighted, a large quantity of flowers were passed out. Roses, heliotropes, verbenas, smilax, pansies and many other flowers which we did not know the names of. Some of the persons present received the flowers they mentally asked for. The manifestations were absolute, and we predict a remarkable and glorious career for this young flower medium in the field, and have no hesitation in recommending her as a genuine medium for that phase of manifestation. Her husband (Henry Crindle) is giving sittings for slate-writing and seances for physical manifestation; the manner of sitting for the latter making the most absolute test conditions. Instead of holding another person's arm by both of his hands he sits between two persons, and each person holds one of his hands, thus throwing the burden of honesty upon the audience, instead of the medium. This young and newly-married couple will start this week for California, in company with Mrs. Elsie Crindle-Reynolds, the well-known materializing medium (mother of Henry), by the way of Chicago, Ill., Fremont, Ohio, and Kansas City, Mo. We most cordially recommend them to the attention of all persons desiring the pleasure of witnessing the manifestations that occur in their presence.

#### Mrs. Elsie Reynolds' Mediumship Demonstrated Beyond Question.

We quote the following unanswerable testimony in behalf of Mrs. Reynolds' mediumship, and occurring, as these manifestations did, the next evening after the Brooklyn Fiasco of Beard, Sinn & Co., the disgraceful plot in which they engaged to injure her, leaves all the disgrace and its consequences with them. Those discomfited plotters must feel like thanking any person for kicking them who could be found who would think they were worth it. We take this testimony from the *Two Worlds*, of the 18th instant:

"The undersigned were present at a seance for materialization given by Mrs. Crindle-Reynolds on Saturday evening, the 11th inst., at No. 959 Sixth avenue, and desire to make the following statement of facts."

1. "The cabinet was constructed by drawing a curtain across a corner of the room, and was entirely inaccessible except by the opening of the curtain in view of all present. Within this space there was nothing previous to the manifestations, except a chair for the medium and a tin speaking-trumpet."

2. "The medium was thoroughly examined by a committee of ladies, as shown by the affidavit appended hereto. Every article of her clothing was carefully scrutinized."

3. "Fifteen different figures, variously appareled in white-dresses, with copious drapery, head-dresses, veils, etc., presented themselves one after the other, at different intervals, at the opening of the curtain, some of whom came out into the room, and greeted the sitters."

4. "The medium was exhibited to the sitters several times only a few seconds subsequently to the disappearance of a form thus robed in copious white drapery—a phenomenon which could not possibly have been produced by the medium, even if she had had possession of the necessary robes, etc., which it was fully established she did not have."

"We are thus inevitably compelled to conclude that these appearances were what they purported to be, namely, genuine spirit-forms, presented through the mediumship of Mrs. Reynolds."

"What the circumstances were that caused the 'exposure' of Mrs. R. at the residence of Mr. Beard, in Brooklyn, last Friday evening, as stated by him and others, whose account we by no means call in question, we know not. That there were circumstances and conditions that brought in disturbing, hostile, malicious spirit influences, by which Mrs. R. was controlled, and her usual spirit guardians were overpowered, we, taught by the experience of other mediums, and keeping in view the fundamental principles of spirit control, most fully believe; and, while we regret that Mrs. R. should have subjected herself to a liability to such disturbing influences, we think that no intelligent Spiritualist should overlook the facts which undoubtedly establish the genuineness of Mrs. R.'s mediumship, and show the possibility that the best mediums in the world might have been brought under those conditions, and made the victims of the spirits which they served to introduce; since it is a well known fact that spirits have the power to bring into the room or cabinet any articles which may serve their purpose for the time being."

"What we have previously stated as proofs of Mrs. R.'s genuine mediumship has been fully confirmed by our subsequent experience with her; and this we by no means, and in no degree, either qualify or retract, notwithstanding this 'exposure,' whatever importance may be attributed to it by those who are imperfectly acquainted with the laws of psychical or spirit control, on which these phenomena depend."

"As to the two forms, which it is represented were fraudulently produced at the Brooklyn seance by means of a mask and depending drapery, we positively allege that, in our presence, two distinct forms have been exhibited, entirely independent of each other, both moving and speaking; and in one case one of these forms (a female) stood outside the curtain, while the other (a male)

was inside the cabinet, but plainly in view, and audibly speaking."

"HENRY KIDDER,  
"NELSON CROSS,  
"E. C. LEONARD,  
"M. E. PRALL,  
"J. L. PRALL."

#### "AFFIDAVIT.

"City and County of New York, ss:

"Julia L. Prall, Fannie G. Lunt, and Elsie D. Dana being duly and severally sworn, depose and say, that they attended a seance held by Mrs. Reynolds, for spirit materialization at the residence of Mrs. M. E. Williams, at No. 959 Sixth avenue in this city, on the evening of Feb. 11th, 1882; and that before Mrs. Reynolds entered the cabinet she divested herself of her clothing in our presence, and then dressed herself in our presence; and that we saw every article of clothing which she put on, and know that she had nothing concealed about her dress, which was a tight-fitting, dark-colored one. We then accompanied her to the cabinet, which we saw her enter to take her seat therein, without once losing sight of her. The cabinet was simply a corner of the room across which a curtain was drawn, and when the spirit forms came out they were clothed in robes, dresses, and drapery, such as Mrs. Reynolds did not have on or about her person, and which we know were not in the cabinet when Mrs. Reynolds went in nor when she came out."

JULIA L. PRALL,  
FANNIE G. LUNT,  
ELSIE D. DANA,

Sworn to before me this 11th day of February, 1882.

F. W. LUNT.

New York, February 18th, 1882.

Editor of Mind and Matter:

Judging from the course which MIND AND MATTER has hitherto pursued, towards the instruments of spirit revelation, upon whose perfect good faith so much depends, it is not to be presumed that any medium will suffer denunciation at your hands, without indubitable proof of a purposed and deliberate deception on the part of such medium.

The facts attending the late exposure in Brooklyn, of Mrs. Crindle-Reynolds, have been spread abroad, and this medium has been made the theme of condemnatory remarks in public assemblies of two populous cities, wherein it is claimed that she alone is responsible for what occurred in her presence. From a purely materialistic point of view, this would seem to be a fair conclusion, but when we consider the possibilities of the invisible intelligences, operating through the instrumentality of mediums, the whole subject becomes involved in mystery, and there is ample room for doubt of any purposed, or indeed cognizant participation of the medium, in any deception whatever.

It is well known that there is a large body of Spiritualists who concede the truth of certain phenomena, with which they have become familiar, and at the same time, question or deny the possibility of other forms of spirit manifestations, with which they have no acquaintance. This is particularly the case regarding the materialization of spirit forms, which, to another class of investigators, is a well established fact. The truth of the old saying, "a little learning is a dangerous thing," has been fully illustrated in the discussion of Mrs. Reynolds' mediumship, or as many would have it, want of mediumship, in the public assemblies of Brooklyn and New York. It is noticeable that the members of a selected circle at the dwelling house of Mr. Beard composed largely of seepies, repudiate to a man the least imputation of any possible accountability for what transpired, and the "Everett Hall Conference" honored Mr. Beard with a vote of thanks for his share in the business, but refused to appoint a committee to enquire into the facts and philosophy of the case, as if no further light was required upon a subject whose marvels are almost "past finding out."

At the New York Harvard Rooms, a luminary who claimed Boston as his abiding place, undertook to stamp out, all belief in "materialization," stigmatizing the homes where this sublime phase of manifestation is presented as "materializing shops," and he found an audience willing to ensure the unbecoming personalities of his ignorant harangue for the allotted ten minutes. For such minds there can be no enlightenment on this side of the dividing river, but it is to be hoped that their present ignorance of the divine laws of being, may be turned to some good account in the great hereafter, in following out the rule of compensation.

But I intended to speak only of Mrs. Reynolds of her past misfortunes and future plans, feeling assured that you would be glad to learn that this remarkable medium has determined to forego all other engagements, and give a series of test seances in New York City, in the presence of selected circles of fair minded men and women, with a view of demonstrating her entire innocence as a medium, now and heretofore; for if she is to be believed, she is unconsciously held in a death like trance, from the beginning to the end of all her seances, and is as ignorant of what is taking place, as if her sleep were of the kind which knows no waking in this life of ours.

If this be so, is there not something which a committee of Everett Hall Spiritualists could profitably enquire into, in relation to Mrs. Reynolds' mediumship, and the hospitality of Mr. Beard?

Commending, as I hope ever to be able to commend, your defense of mediums, I am yours for the cause,

N. C.

#### Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

#### CASH.

Am't previously acknowledged in MIND AND MATTER \$169 20

#### PLEDGED.

PLEDGED PREVIOUSLY ACKNOWLEDGED IN MIND AND MATTER	AMOUNT
Samuel Graham, Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	50
Mrs. Corbit, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00

Total Pledged..... \$258 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.



## SPECIAL ARRANGEMENT.

By special arrangement with the New England News Company of Boston, MIND AND MATTER can be had by all news dealers and others at their office, Franklin street near Washington, in that city.

## IS THERE A GOD?

BY J. H. MENDESAALL.

Editor Mind and Matter:

MY DEAR SIR:—I hope you will allow me space in your fearless journal for a few thoughts upon the subject forming the caption to this paper. What I may say is but the reiteration of an article I sent to the editor of the *Religio-Philosophical Journal*, a few weeks since, requesting him to publish the same in the columns of said journal as a gentle criticism for an article from the pen of my esteemed friend, S. L. Tyrrell, bearing the above title, and which is to be seen in the *R. P. Journal*, vol. xxxi, no. 12.

My article was refused publicity by the Col. J. C. B. himself as I take it, from the fact that it was returned to me under the signature of Gas. What other *non de plume* could the Col. use so appropriate for his own title. But to the point, "Is there a God?" Now it seems to me, that before the question "Is there a God," can be logically and satisfactorily solved, it is essential that the question, What is God? should be understood and agreed upon by those engaged in the investigation of its claims. It is presumed that Webster's definition of the term God is the one most universally adopted, especially by Theistic writers, Bro. Tyrrell not excepted. I here give it, then, as the basis of what I may have to say upon the subject. "God; the Supreme Being; the eternal and infinite spirit; the Creator and the Sovereign of the universe; Jehovah." Now, with all due respect to the learned lexicographer, for his definition of the word God, I confess, that for several reasons I do not like it, and shall, therefore, protest against, not only the title as an appropriate one, but also to the existence of such a Being. First, as to Jehovah, who, if we strip him of his true pagan character, which character would show him to be none other than the central sun of our solar system, is shown by Moses and the prophets to be only a man, nay the very meanest of men; filled with hatred, jealousy, and all manner of moral impurities, such as would unfit him for a "Sovereign" of the smallest inhabited isle, say nothing of the "Universe." Omitting the "Jehovah" part of the title, the question, then, resolves itself into this shape, viz: Is there an eternal, infinite, creative supreme spirit. This I think covers the whole ground, and embraces Bro. Tyrrell's idea of God. That I may not misrepresent him in this, I will quote the last paragraph in his article which I am now reviewing. Says he, "All true science and calm, unbiased philosophy lead us backward and upward to the source of all force and life; to a being sufficiently personal to think and plan; a being whom we call God."

Just how much "personality" Bro. T. thinks there would be required on the part of an "infinite" being to enable him or it to "think and plan," he does not tell us. I wish he had, it would be an eye opener, I think, even to advanced thinkers. What shape an infinite being would assume to be partly personal and partly not—say one-half each, I am unable to conceive. For an object to be both personal and infinite in dimension at one and the same time would be as impossible—it seems to me—as unphilosophical as it is to be something and nothing at the same instant. Either the personal shuts out and defies the infiniteness of said being, or else the infinite swallows up and destroys the personality, and in either case, as a God, he would lose a part of his real identity, which would make him to be not the God defined by Webster. In other words, if he be partly "sufficiently personal," in order that he may be able to "think and plan," as claimed by Bro. T., why, he would lose the property of infinity in proportion as he is a personality since the latter element—personality—can only be manifested through organism and organization, and vice versa. This infiniteness ceases at the first point or limit of his organism. It follows then, if God exist at all, he must either be wholly personal, or else wholly infinite, since it is impossible for any one being to be in possession of both of these properties at one and the same time.

Admitting him to be of the former class, i. e., a personal being, able to "think and plan," I then ask Bro. T. to point out which of the countless "personal" intelligences is his God. I am certain that Bro. T. is too good a man to accept the Personage Jehovah for the God he worships. He cannot be any one of the human intelligences; for then he would be not God, but a human being. If he be any one of the angels, he is human still, since all angels are but human beings minus the physical body. On the other hand, if God be an infinite being as claimed by Webster; and is the same "thinking, planning being" claimed by Bro. T., allowing his (Bro. T.'s) language "sufficiently personal" to be *ipsius calami*, why, other problems come up quite difficult to solve. For instance, to be able to "think, plan," etc., one must possess not only the faculty of mind, but also the physiological organ called the "Brain." The brain would naturally call for the cranium as its parietes or temple of protection. The skull or cranium would look odd without the whole trunk or body on which to attach itself. To avoid these oddities, and to meet the demands of mind in order that God may be a "thinking, planning being," he is necessarily resolved again into a personal, organized being. Then away goes this infinity. And it would not do to say, that bodily he has a brain, and yet infinite, in order to render him a "thinking, planning being," for if he has a brain, and is infinite, he will necessarily have to be all brain; otherwise he would be organized personal, and therefore not infinite. And then what kind of a looking non-descript would he be who is all brain?

The foregoing argument will apply with equal force of logic to any part or organ of the bodily existence of God as an infinite being, i. e., whatever organ one would contemplate as the property of the bodily existence of an infinite being, would necessarily constitute the ALL of the said body. But there is another difficulty in the way of God's existence as an infinite being, even though he be purely spirit. It is conceded by the very best philosophers of our age, that spirit is an

entity, substance, or in other words, matter, though in a highly refined state. Or if spirit be not something, then it is not at all, and it would be useless to speak of it as an existence.

Now, if God exists as an infinite spirit, he must necessarily fill all space;—not the least conceivable point in the immeasurable realms but what is wholly filled with his presence. Now it is a law in philosophy, that no two things can, simultaneously, occupy the same space. This law or principle applies as well to spirit as to grosser substance. This being a fact, it is plain, that if God exist in any form whatever as an infinite being, there can nothing else exist, as there could not possibly be any space unoccupied by God himself. But in the language of the great Descartes, "I think, therefore, I exist." Yea countless objects have their places in immensity; not a point in the boundless depths but what is filled with some object, or other—some substance constituting a part or parcel of Nature.

Webster defines the word Nature thus: "The existing system of things; the aggregate of known causes and effects; the world of matter, or of matter and mind." Since, then, all that is known constitutes Nature, is it not evident that if God exists at all, he is something that is unknown, belonging neither to the world of matter nor to the world of mind? Will Bro. Tyrrell be so kind as to tell us what and where God is, seeing that he is neither in nor of the known?

But, for the sake of argument, and the further pursuit of our subject, let us for a moment admit the existence of God as an intelligent Being, and view him in the light of a "Creator." First, then, as the law of intelligence is universal in its application, and as God is an intelligent Being, it is evident that he acts under the same law of intelligence that all other sentient beings are actuated by. The necessity of this is seen in the fact, that if God acted from some other law of intelligence than that by which human intelligence is governed, there could be no mutual relation between him and mankind; that is, we could neither regard him as Parent nor the human family as his children or offspring; and then this would destroy all the benefit that Bro. Tyrrell or any other good Christian could ever hope for as coming to man from God. Prayer wouldn't be worth a continental, if the relations of intelligence were destroyed between man and God. The only possible conceivable difference, in point of intelligence between them being this: that God being infinite, he would possess more of it, consequently he would possess more power than man possesses, but in both instances, they would be precisely the same in quality or kind. In the second place, God, to be a creator, would have to create something—say, for instance, a world.

Now, to create means "to bring into being, to cause to exist, to form out of nothing." The question now is, Can God form something out of nothing? If he can, then it is evident that man, too, can create. For since both God and man are actuated by and conform to the requirements of the same universal law of intelligence, why, it is plain that if God, as an infinite Being, can create on a large scale—if he can create an infinite universe; then man, acting under the same law of force, intelligence, etc., can create on a small scale; he could create an island, as the workmanship of a finite being, as readily as God could create a universe as an infinite Being. But man cannot create an island—he cannot create even a pebble; therefore God cannot create a universe, as the action would be the same in kind, differing only in point of degree. It will not do to say that God enacted some special law by which he could create, for this act alone would destroy the internality of laws, which is its true and intrinsic nature. All philosophers agree as to the eternity of natural law. Besides this, if law were not eternal, but existed as the result of God's action, why, it would be a thing of creation, after all, and then creation would be possible, and man would be as likely to create a law to enable him to create something else as would God. But it is an established principle in philosophy, that something cannot be produced from nothing. Bro. T., I am sure, will admit this truth.

Creation, then, being philosophically an impossibility, it follows that God, with all his force of intelligence, cannot be a Creator upon a philosophical basis; and to be a creator contrary to the principles of philosophy, would be equivalent to that of being no creator at all; or, at the very best, he would be a creator only in an intelligent sense, which would be unacceptable to all theists, I trow. God, then, loses his identity as a Creator. Bro. T. will see that, as we have now viewed the subject, God is stripped both of his infiniteness, Jehovah personality and his creatorship. As to the eternity of God, it adds no new feature or special property of Supremacy, inasmuch as all things as substance possess the property of eternity of origin. As for design, planning, etc., this is a property equally common to all intelligences, according to their spheres of use, respectively. It is a self-existent, self-perpetuating principle in the very nature of things. It is not, as has been claimed by theists, a thing wholly delegated by some primeval designer, but exists as one of the constituents of all intelligences.

Once more: Since it is an established principle in natural philosophy that something cannot be produced from nothing, and since natural philosophy is the philosophy of Nature, ("the aggregate of known causes and effects—the world of matter, or of matter and mind"), we venture the assertion, without fear of successful contradiction, that not only matter, in its commonly accepted term, but matter as esse or spirit, together with all laws, forces and possibilities, are co-existent—each and all alike possessing eternity of origin. Were this not so, then there must have been a time when either substance existed without law and government; or, on the other hand, there existed law and government without there being anything to govern; either of which claims bespeaks the climax of absurdity. Since, then, all that now is, ever was, and ever will be; and since, too, all these, so far as known, go to make up or constitute what the learned lexicographer defines as "Nature," would it not be the better plan, in speaking of the great formative, governing, sustaining principle in nature, to call it by its proper, natural name? It seems to me that a title fully expressive of the nature of the facts in the case—of things as they are known to common sense, philosophy and analogical reasoning—would be far more compatible with the laws or methods of thought and general literature, than is the title God.

If by the term God, is meant something wholly distinct and separate from Nature—which latter term includes all things that constitute the "aggregate of human causes and effects, the world of

matter and mind," as defined by the expounder of our language—then he is, at present, wholly unknown to man; and all that Bro. T. can possibly say of him is mere guess, or hypothesis, and amounts to nothing, except to establish a priesthood. If, on the other hand, he is in any sense connected with Nature, even as the original primeval Source of Nature, out of which the latter has evolved or developed, why, then he is of Nature, nay, is very Nature itself; and any and all attempts to represent God as being distinct and separate therefrom, tends only to mystify the truth—is but the initiatory step to found and erect a system of dogmatical, priestly ignorance; and the sooner the world knows the truth, the better off it will be. I tell you, my brothers, there will a time come when all the God, or the greatest God, we shall know anything of as an intelligent being will be found to consist of the immortal human spirit.

Am I here asked to account for the faculty called Reverence, so universal in man? I answer by asking another question, viz: What is it in a God supposed to exist, that human beings reverence or worship? Surely not the boundlessness of his existence; for does not space possess the same property? and who ever thinks of worshipping space? Certainly it is not his eternity of origin that people worship, for then Time would supply every demand, in his entire absence. Is it, then, the great, beautiful, grand principles of force, wisdom, justice, goodness, love, truth and purity, that call into activity the devotional element in man? Then, I reply, these are all the common attributes of the human spirit divine. If there is not a sufficiency of manifestation of these in our daily lives to satiate the deep yearnings and devotional askings of the divinity within, then let us go to work like true Spiritualists, true men and women, and cultivate them, so as to fill the measure of our highest ideal, and we shall then be able to realize the truth, that we are indeed the "Temple of the only living God."

## Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Tuesday and Friday evenings at eight o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in MIND AND MATTER. A collection will be taken at each seance, for the benefit of the medium. The public are respectfully invited.

## THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

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It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

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From the bosom of Mother Earth will we provide the metals necessary to push on the work, Oh, Chief on Earth of the Educator Band.—Message from the "Drallahans."

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Offers for subscription, a limited number of its full paid and non-assessable shares, (par value \$10) at the bed-rock price of one dollar each, to complete the re-opening of the Old Works now being pushed forward with the utmost vigor.

This Company has purchased and consolidated in a New Incorporation, under the above title, two of the best known and believed to be the richest "claims" in Tnolmme County, situated on the Stanislaus River, ten miles above Columbia; each claim being fifteen hundred linear feet, on a quartz lode averaging six feet in width.

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Consist of the "Charter Oak Shaft," sunk by the original locators several years ago to the depth of one hundred and twenty feet, with a level at sixty-five feet run about seventy feet. The shaft and level are all the way in good pay ore. Eight tons of ore taken from the shaft at a depth of about thirty-five feet gave a mill product of \$1700, and the tailings were afterwards worked over, yielding \$225, an average of \$240 per ton. Deeper, the ore was largely of sulphuret and less free gold assaying into the hundreds per ton, but yielding less to the mill process.

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## BONANZA ORE CHUTE.

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An assay of rock from the old shaft, made by Mr. H. Severing, Agent of Wells, Fargo & Co., at Columbia, gave a product of ten ounces of gold per ton of 2000 pounds, valued at \$100, which, if estimated as fine gold, would amount to \$215 per ton.

Those desirous of participating in the advantages certain to result from the unlocking of this

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## Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

Dr. B. F. Brown, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

RHODES' HALL, 5051 NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2½ and 7 o'clock.

A spiritual conference will be held at the residence of Mr. Alfred James, at 939 Carpenter street, every Sunday afternoon at 3 o'clock until further notice.

Mr. P. A. Field, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, a very well executed half life size lithographic likeness, accompanied by an autograph note, Price 25 cents, including postage.

WILLIAM AND HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

DEAR SIR:—I am still holding successful Seances in this city, Tuesday, Thursday and Sunday evenings, at 7.30 o'clock; also on Thursday, at 2 P. M., for the accommodation of those who cannot come evenings, at 184 Nassau street, corner of Duffield, Brooklyn. A. ROTHERMEL.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2½ and 6½ P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

MRS. C. M. SAWYER the well known materializing medium of San Francisco, Cal., will start the first of March for Chicago, by the way of Omaha, and would make engagements with the leading spiritualists to hold seances at all of the principal towns on the route. All letters should be addressed to Mrs. C. M. Sawyer, Stockton, Cal. Care of Mrs. A. Harshburger.

Dr. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business medium, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 264 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange (or correct, as assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.



Next, Mr. Beard tells the public, through the *Star*, that: "Then came Mr. Gruff. He had whiskers and a monstache. Any person of ordinary mental capacity could see that it was a mask. Still, Mr. Beard, with his absorbing purpose, grabbed "a masked spirit," and although it is not pretended that his guides told him not to do so, and by their silence gave consent to it, still this cringing, trembling traitor to every manly impulse, did not dare to lift a finger against that helpless and unbefriended woman or the spirit that manifested through her. We are next told that: "Then came the spirit of Julia Dean Hayne, the actress." It seems he did not dare to question the genuineness of that spirit-manifested form. "She wore a blue satin basque and a gilt crown. That, one would have supposed, would have made Mr. Beard sure of his purpose, had he grabbed for that crown. But it would be an unprincipled ruffian, indeed, who would look that stately and graceful spirit form in the face and dare to question her spirit nature. She is five or six inches taller than Mrs. Reynolds, is symmetrical in form and weighs certainly fifty pounds more than the medium. The last spirit was "Aunt Betsey," Mr. Beard tells us, but he does not speak of the fact that Mrs. Reynolds comes out of the cabinet the in-



about the white draped form of "Aunt Betsey" vanishes.

Such were the manifestations at this positively test seance; for Mr. Beard shows that it was a physical impossibility for Mrs. Reynolds to have been aided by confederates in mortal form. He does not pretend that Mrs. Reynolds removed the body of her dress, which was sewed so as to preclude removal without detection. He does not pretend that there was the least evidence that she had done so or attempted it. And yet, when the reporter of the *Star* asked him, concerning that seance, "Did you fully realize that you were being imposed upon?" he answers, "I felt certain of it." Now this, we are just as certain, was a lie; for had it been true, Mr. Beard would at least have searched the cabinet and house for those masks, garments, gilt crown, whiskers, moustache, and other paraphernalia, in which those seven forms were clothed. Failing to find them, he would have asked Mrs. Reynolds to comply with her promise that she would submit to a search at the close of the seance. Had she refused, he would then have had reason to suspect her, and to do her the wrong he was determined to perpetrate. Had he asked Mrs. Reynolds, she would no doubt have cheerfully consented, and he would then have had no reason whatever to conspire with others to commit the cowardly and brutal outrage he and they did nine days later.

We claim most justly and rightfully that the result of that seance, under the adverse circumstances which attended it, was a most perfect demonstration of Mrs. Reynolds' mediumship and integrity, and this on the testimony of Mr. Beard alone, unwilling and unfriendly witness as he was. We can imagine the chagrin and disappointment of Mr. Beard and his malignant spirit guides and owners at that defeat, by brave, honest, faithful Elsie Reynolds and her spirit sustainers. God and all good spirits sustain them, say we, and sustain them they will, or we greatly mistake the signs of the times.

Now, we reach the point at which the infamy of the plot begins. In reply to the reporter's question, "In what manner did you bring about the exposure of her duplicity?" Mr. Beard answers: "I managed to get her here for a second seance. I did not even demand a test, for I wanted her to have full confidence in me, [the scoundrelly hypocrite]. I arranged that Mr. Hawkshurt and Mr. Southard should each pull aside a curtain at a certain signal, and Mr. Everest at the same time was to turn up the light. We conspirators—if we may be called such—practiced the thing beforehand." This is the disgusting and loathsome confession of the four actors in as mean, contemptible, cowardly, dishonest, treacherous, deceitful and brutal a transaction as was ever perpetrated to oppose truth or to injure an innocent and defenceless person. We care not who these men are, or what their social standing; they have branded themselves with an infamy that will cling to them while time endures. We care not what their motives were, their acts were in moral and legal criminality without any palliation or excuse.

It required no management to get Mrs. Reynolds to give that second seance, at Mr. Beard's; and when he pretends that Mrs. Reynolds sought to avoid it, he simply lied. Mrs. R. supposed Mr. Beard was an honest and trustworthy gentleman; a mistake that any honest medium will make who places himself or herself in his power, or under the infernal spirit influences that have their domicile under his roof. Mrs. Reynolds went to that seance with the most perfect honesty, never thinking for a moment that she would receive any other treatment than any woman is entitled to, in a civilized community, and among those who have any sense of self respect or decency whatever.

Mr. Beard and his confederates, Hawkshurt, Southard and Everest, together with his own family, (think of the baseness of this man, he would corrupt his own family by making them as malignant, dishonest and treacherous as himself!) and supported by the spirit pandemonium they had evoked to aid them to render their infernal plot successful, at length managed to overcome the spirit attendants of Mrs. Reynolds, who had so signally triumphed over them at the previous seance. Three times Mrs. Reynolds arose from her chair, as we were personally informed by four persons who were present, and tried to enter the cabinet, but she was made to take her seat again outside of the curtain. This showed that there was an unusual spiritual disturbance about the medium. Mr. Gruff has since told us that it arose from a fierce struggle between friendly and hostile spirits, as to which should gain and keep control of the medium, in which the former were finally overcome, and the latter had everything from that time to the end, their own way. This is strongly confirmed by the fact that at the twenty or thirty seances given by Mrs. Reynolds that we have attended, we never saw anything of that kind occur at the commencement of a seance. On the other hand we have known it frequently to occur near the close of a long seance, when the power of the medium's spirit attendants weakened. In a few instances we have known Mr. Gruff to close the seances because he and his co-operating guides could not protect the medium. In one instance after a two hours seance, we saw Mrs. Reynolds, while still entranced, hurled violently into the room from the cabinet. In another instance a malignant spirit got

into the cabinet when Mr. Gruff was off his guard, and before he could prevent the villain, the former struck the medium, who was lying upon a lounge, a heavy blow in the face with the tin trumpet, which cut the eye-brow and blackened her eye for a week or more. All present heard the heavy thud of the horn that made the wound. Although very much hurt, so deep was her entrancement, that she remained in that state for a half hour afterwards, and only then, on coming out of the trance, was she made conscious of the injury she had received. These facts we can prove by at least thirty-five witnesses. It is, therefore, a well known fact that at times Mrs. Reynolds, when unconsciously entranced, and the power of her protecting guides overcome or exhausted by hostile spirit opposition, is helpless against the malevolence of the latter. Such was undoubtedly the case at the seance in question. Her guides say so, and all the facts and circumstances prove it to have been the case. It will hardly do for Mr. Beard and his confederates to deny this, for he admits that he acted under the instruction and guidance of spirits who sought to do Mrs. Reynolds the greatest injury that a woman could receive. That point we claim is settled beyond all question.

The very first spirit to appear at that seance was a lying untruthful spirit, one no doubt in full sympathy with Beard and his confederates, in the deceit they had practiced upon all who were invited to that seance under the false and hypocritical pretence that they would be permitted to witness an un molested seance of Mrs. Reynolds as a medium. To deceive those many people in that manner was a disgraceful and wholly inexcusable act of deception. Poor Mrs. S. G. Wood quite an elderly lady who was thus invited, took a severe cold from the exposure to which she was subjected, under which she is yet laboring after ten days, and confined to the house, as she informed us herself. There was no occasion whatever for that deception and it can only be accounted for on the score of Mr. Beard's innate depravity, or his malignant desire to cause Mrs. Reynolds the deepest injury he could. If those who were thus deceived do not make this dishonest and untruthful man sensible of their appreciation of his base conduct toward them, all we can say is they are worthy friends of Mr. Beard and his family of deceivers.

One thing is very certain, Josephine Johnson was never attracted to that seance by Mrs. Reynolds or any of her friends, a few of whom, were present. Beard is reported to have said: "Everything went on just the same" (as at the previous seance), "except that she introduced a spirit whom she called Josephine Johnson." The lie in that statement is made manifest by the next sentence, in which he says: "The spirit of little Elsie said that Miss Johnson was formerly a singer, and asked Col. Sinn, of the Park Theatre, if he did not recognize her," etc. It would then appear that Mrs. Reynolds did not introduce the figure of that spirit deceiver, but "the spirit of little Elsie" did. Who the second spirit was, we are not told. Why she was not introduced by Mrs. Reynolds, Mr. Beard does not tell us. It is to be presumed it was of the same mediumistic affinity with the preceding spirit, hostile to the medium, and in full sympathy with Beard and his confederates. Mr. Beard here goes out of his way, to tell a manifest and wholly gratuitous falsehood. He says: "Seeing her mistake, Mrs. Reynolds said that Miss Johnson had been an amateur singer." Who that ever attended one of Mrs. Reynolds' materializing seances ever heard her introduce or identify the spirit forms that appear at them? We venture to say, no one; and that Mr. Beard told a plain falsehood when he made that statement is certain.

The denouement of the plot was then perpetrated. It is described by Mr. Beard as follows: "Finally she introduced the double materialization. That was just what I was waiting for. I did not expose her before, for fear that in case of a single spirit, she would claim that it was transfiguration." That is not true, unless Mr. Beard is a fool and wholly incapable of rational reflection. Had either of those been genuine spirits, as Mr. Beard pretends they were, and that Mrs. Reynolds was doing it all with paraphernalia taken into the cabinet, he could just as well have thrown the light upon the form of Mrs. Reynolds, undressed, draped and masked, if they had been such figures, as on the one form he did. He no doubt waited to get the orders from his spirit guides, as to when they were ready for him to give that long-rehearsed signal to proceed to the grand finale of their treachery. Mr. Beard proceeds: "When the two spirits appeared, [Not when the two forms appeared], I said, 'Ain't that grand?' This was the signal agreed upon. Open went the curtain, up went the gas, and lo and behold! there stood Mrs. Elsie Crindle-Reynolds, half naked, with a mask upon her face, another mask in her right hand, from which (her hand) depended a mass of white illusion. A third mask was fastened to her breast."

And this is the whole of this long worked up exposure of Mrs. Reynolds. Before we proceed to examine the filling in, every part of which is falsehood out of the whole cloth, we will state how we came to know what we do about this damnable outrage. On Thursday, February 16th, we received the following letter:

New York, Feb. 15, '81.

J. M. ROBERTS, Esq.—MY DEAR SIR:—No doubt you will recognize my name as one of the sub-

scribers to your paper "MIND AND MATTER." You, of course, have learned of the so called exposure of Mrs. Elsie (Crindle) Reynolds, in Brooklyn, on last Friday evening.

I would inform you that I heard a conversation between other parties that may throw some light on the matter.

I will not give names in this or by writing, that a certain person giving name, said, he knew and others knew, giving names of others and, and they were attendants on that occasion, that there was to be a "put up job" on Mrs. Reynolds, and that it was concocted a considerable time previous.

If you think it of sufficient importance to be investigated by you, I could and will give you the names of the parties alluded to. I should want you to promise me, not to use my name in the matter unless it was absolutely indispensable.

If you would appoint a time and place of meeting I would meet you at such appointed place.

It is difficult for me to get away for any length of time from my employment, but could for an hour or two at the most. I would suggest we meet personally somewhere in this city rather than at my residence, as I do not want any family to know of my intermeddling in the matter.

I would on further thought propose we meet on the stoop of the Astor House, at one o'clock precisely on Saturday next. I have heard you spoken of as a gentleman rather tall with gray hair. If you will, carry in one hand a newspaper, and in the other a handkerchief, I will no doubt recognize you. If such arrangements meet your approval please telegraph, or write at once, if a letter will reach me in time.

Yours in the cause of Justice,

P. S.—Please address, ——— Astor House.

This letter points clearly to the fact that some of the persons who were engaged in the plot had made dishonorable if not dishonest arrangements to "put up a job" against Mrs. Reynolds. This information took us to Brooklyn. After making three unsuccessful efforts to get to see Mr. ———, we left word at his house where we could be seen, and the next morning received a note from him declining to see us. This left us to pursue our search for information as we could, and we set about it in dead earnest with a success that we feel is complete and unanswerable. We interviewed five of the persons who were present, three of whom were strongly prejudiced against Mrs. Reynolds, and none of whom were even partial to Mrs. Reynolds, unless we except Mr. Miller, of *The Circular*. It will be seen that Mr. Beard leaves it to be inferred that Mrs. Reynolds remained standing as if dumbfounded, when the curtain was drawn away. Whether the form that was seen standing there was Mrs. Reynolds or not, Mr. Beard and his confederates prevented, designedly, as all the facts show, any one present from determining with any chance of correctness. They allege it was a masked figure. Even that point is left in uncertainty. If it was a masked figure, than no one could see whether it was the person of Mrs. Reynolds or not. To have determined that, the mask would have had to be removed. This was not done by the form, or any one, while that figure remained standing, which was but a few moments, when it sank down enveloped in the tarleton covering in which it was draped. It was not until this was raised that Mrs. Reynolds was seen and recognized by any one. Her condition was pitiable and alarming in the extreme; she was insensible, and appeared as if dying. While in that condition, we are told by Beard, through the *Star* reporter: "On the floor lay Mrs. Reynolds' dress, basque and petticoat, in plain sight. Mrs. Tanner rushed forward and got hold of the three masks, a wig, pair of whiskers, a lot of illusion and some black muslin." This statement of Mr. Beard throws a flood of light on the affair, in connection with other facts. This Mrs. Tanner was the companion of Col. Sinn, of the Park Theatre, Brooklyn, and accompanied him to that seance. Who she was, no one except Beard and his family and Col. Sinn seemed to know, and they did not feel they could afford to tell. But the capacity in which she and Col. Sinn were there is made plain by this extract from a most untruthful report of an interview with Col. Sinn, published in the *Brooklyn Daily Eagle* of January 12th.

"It had been agreed between Col. Sinn and these doubters that at a given signal, the curtains were to be torn apart, and the fraud, if fraud there were, be disclosed. \* \* \* As the prime mover in the expose, Col. Sinn was warmly congratulated, and thanked by all present; and particularly by Mr. Beard, the host of the evening, of whom it should in justice be stated that he was entirely in ignorance of the true character of the supposed medium."

As neither Col. Sinn, nor any one else, except Mr. Beard, who it seems desired to deprive Col. Sinn and Mrs. Tanner of the glory, or notoriety, as you prefer, which they were entitled to as special stars of the occasion, we may infer the *Eagle* reporter was correct in giving Col. Sinn and his lady like companion Mrs. Tanner, the conspicuous place in this outrage that he has done; and that Mr. Beard is guilty of one more untruth when he says they were, not by pre-arrangement in the plot to perpetrate a monstrous public deception, at the expense of Mrs. Reynolds, and to the injury of Spiritualism. Now it is most unfortunate for Mr. Beard and Mrs. Tanner that this statement of the former is positively contradicted by facts that show that neither the one nor the other is entitled to the least credit in anything they may say to the prejudice of Mrs. Reynolds, whom they have so basely sought to injure if not to destroy. Miss Sara Williamson, with that sensibility and love of right which animates, instinctively the breast of every true and noble hearted woman, pushed her way through those who were in the plot, and who, at Beard's signal, crowded upon the medium to prevent the disinterested witness-

ess present from detecting them in the fraud they were perpetrating, for which purpose alone they had assembled them there. To know whether Mrs. Reynolds was a medium, or whether materialized forms appeared through her mediumship was the furthest from their intention, as all their acts show. Miss Williamson who is certainly a very intelligent, and we have no doubt a very conscientious woman, says, that when she reached Mrs. Reynolds she was reclining on her seat having all the appearance of semi-unconsciousness, and that as she approached and touched her, Mrs. Reynolds opened her eyes, and said "Miss Williamson is that you? Oh; I don't understand this." Having as they supposed accomplished their purpose, Beard and his confederates drew the curtain again and left Miss Williamson behind it with the medium. Miss W. says the only portion of Mrs. Reynolds' dress that was removed was the body of her dark dress, her dress skirt and all her underclothing being on her as when she entered the cabinet. Miss Williamson was most emphatic in saying that nothing whatever was in the cabinet in the way of Mrs. Reynolds removed garments, and that it was impossible for Mrs. R. to put any removed garment upon herself on that occasion without her knowing it. The one missing article of her dress was the detached body of the maroon colored walking dress that she wore.

Miss W. says she went out into the room and found the missing dress-body in the hands of some one of the women present. How they obtained the dress body, Miss Williamson, did not know. As one fact that will partially explain this part of the affair, we will state that on Thursday, the 16th instant, Mrs. Reynolds told us that the first thing she knew, when she became sufficiently conscious to know what was going on around her, that Mrs. Mills, whom Mr. Beard says was not in the plot, was tearing at her dress, and that she commanded her to desist, which she very promptly did when she found Mrs. Reynolds was conscious of what she was doing. Under these circumstances, we have a right to conclude that the body of her dress was removed violently from her person by this virago or some of her associates in this cowardly assault upon an unconscious woman. No one but those in the plot knew anything as to where the three masks, a wig, pair of whiskers, etc., came from, or where they were found. The first seen of them by any one else, than those who procured and brought them there, whether spirits or mortals, was, when Mrs. Tanner produced them, and, with the gleo of a revengeful hag, flourished them above her head, and danced and screeched in ecstasy at her infernal exploit. How those things came into that cabinet, if they ever were there, let those persons show who claim that they found them there. That Mrs. Reynolds had no conscious agency in the matter is very certain, as is proved by the fact that the masks referred to have been publicly exhibited by Mrs. Mills, and we have the assurance of several persons who have inspected one or more of them, that they were wire masks, which were so stiff and unyielding that it would have been impossible to have concealed three of them on the person of a slender woman, such as Mrs. Reynolds is, dressed in a close-fitting walking-skirt such as Mrs. Reynolds wore on that occasion, which even these conspirators will hardly deny. We will not undertake to decide whether these masks were brought there and used by spirits or mortals. It is enough, to show, as we have done, that Mrs. Reynolds never took them into the cabinet and used them there as her Brooklyn slanderers falsely alleged she did. Mr. Miller, Mr. Bartlett and others who saw the masks exhibited say that when wrapped up for carrying, they looked like a joint of a large stove pipe, a metal band for keeping them in place, causing them to have that appearance. Pretty things these, to pretend they were concealed upon the person of the medium, upon whom the veering eyes of thirty-nine persons were centered, before that devilish fiasco transpired. We have shown clearly that Mr. Beard is a liar and Mrs. Tanner, little if any less, when they allege that Mrs. Reynolds took those unconcealable masks into the cabinet and that any one took them there for her use who was in any sense friendly to her. They were placed there and used by those who were her deadly enemies; whether these were mortals or spirits, or both mortals and spirits, as we said before, we cannot determine, and this solely because those who have proven themselves to be the deadly enemies of Mrs. Reynolds have made it impossible, by their acknowledged machinations and treachery to truth. Upon them, and upon them alone, will rest the responsibility of preventing the truth from being known in this connection.

The *Star* reporter represents Mrs. Mills as saying in answer to his question:

"Did you make any further discoveries?"

"Yes. I went up stairs and looked at the skirt she wore. There were a number of tucks of white satin on it, and also of blue satin on the side. This was the Julia Dean Hayne dress." Whether Mrs. Mills said this, or anything like it, we do not know; but if she did, she told a deliberate falsehood. Neither Mrs. Reynolds nor her dress was up stairs at Beard's house after that seance, and the latter was never examined by Mrs. Mills as stated. Both Miss Williamson and Mrs. Emily B. Ruggles, who saw and examined Mrs. Reynolds' dress when off her person, saw nothing of that kind, nor anything of a suspicious character about. That statement is therefore a lie out of



whole cloth, with nothing to palliate or excuse it. We were present when three ladies reported that they had examined that dress, as well as every other article of apparel of the medium, at a seance where the manifestations and tests were undoubtedly genuine and very remarkable, and that they found nothing whatever about them that could be used to simulate spirit forms.

It was in relation to this same dress that Mrs. P. J. Hussey stated, at a public conference, that she too had examined it, and that it was made with several deep flounces around the skirt, which served as pockets for the concealment of spirit costumes. A more unfounded statement could not be, than this, and can only be explained upon the theory that, in her desire to injure an innocent woman, she has gone "clean daft," or is possessed by a devil.

But we here come to a specimen of lying two ways at once, and these in precisely opposite directions, that will show how false, fraudulent, and malicious everything connected with Beard and his doings, in this matter, is. Through the *Star* reporter he says:

"When Mrs. Tauner snatched the wig, Mrs. Reynolds snatched it back and put it under her skirt. Mrs. Mills grasped the petticoat, but Mrs. Reynolds got it back and tucked it under her skirt."

This statement directly contradicts the previous statement that Mrs. Reynolds "dress and petticoat were on the floor in plain sight." It is therefore equally false so far as Mr. Beard is concerned. We will now show that it was equally false so far as Mrs. Tauner and Mrs. Mills was concerned. These untruthful people have put their feet into a trap from which they will not escape; and fate seems to have willed it so. After Miss Williamson had restored the missing dress body to Mrs. Reynolds, who put it on, she bathed her forehead with water until she was sufficiently recovered to leave the cabinet. She went out among those assembled (still feeling very sick and suffering much) where she sat down for a short time.

On being told what had occurred, Mrs. Reynolds handed the money, in a lump, that she had in her pocket to Mr. Beard, and told him to return to the people who had paid her their admittance fee. Mr. Beard had dead-headed some ten or twelve of those who were present, and either paid some of them or kept what he did not pay, for Mrs. Reynolds found that she took away with her two or three dollars less from the house than she took there. As if ashamed of the fraudulent outrage that had been perpetrated upon Mrs. Reynolds, Col. Sinn ostentatiously proposed that a collection should be then and there taken up for her benefit, and proposed to head the list with twenty-five dollars. Calling Mr. Sinn to her, who was followed by the whole vile crew, who crowded around the sick and almost fainting woman, some standing on chairs and peering down at her with their malignant eyes, she told her proffered almoner that she neither asked nor would accept his nor their money. Noble Elsie Reynolds, brave and true woman, those words, spoken when sick almost unto death, were worthy of the greatest heroines that ever adorned the annals of history. Would Col. Sinn have made that proposition had he not known that she was a true, faithful, honest and deeply wronged woman? Becoming too faint and sick to remain in the stifling pandemonium then reigning in that room of Mr. Beard's residence, she was assisted by Miss Williamson and other sympathetic ladies present, to the basement of the house, where Mrs. Reynolds' sufferings became so great, that in order to rub her and apply lotion, or baths, they were compelled to completely undress her. That wig about which Mrs. Tauner and Mrs. Mills allege they had so much snatching was not there, and that vile lie falls to the ground. That snatching of Mrs. Tauner and Mrs. Mills at the dress of Mrs. Reynolds, goes very far to show how Mrs. Reynolds' dressbody became removed from her person, and that it was done after and not before the raid of the conspirators upon the cabinet.

Mr. Beard has the untruthful meanness to say he made Mrs. Reynolds give back the money. Miss Williamson says that Mrs. Reynolds voluntarily handed Mr. Beard the money and requested him to pay it back to those who had paid her as she did not know them. This man whom we have shown has lied as far as it was possible for him to do under the circumstances, and who confessed he did nothing that was not dishonest and dishonorable, says: "Mrs. Reynolds pretended she did not know what had happened." No, (the poor contemptible whelp) Mrs. Reynolds pretended nothing, and none but a thing who was destitute of every spark of true manliness would so judge her. The pretence and deceit and dishonesty of that event was monopolized by W. J. Beard, his spirit guides, his confederates, and his she-male aiders and abettors, spirit and mortal.

The reporter of the *Star* concludes by saying: "Mrs. Crindle-Reynolds will now have to seek new fields to show her materialistic materializations." This reporter, it seems, was not informed of the fact that Mrs. Reynolds has given her seances almost every evening since, in New York and Philadelphia, in every instance triumphantly demonstrating her wonderful mediumship. Mrs. Reynolds was on the eve of returning to California, when this conspiracy to ruin her was put in execution; but, like the true, brave, honest woman she is, she refuses to turn her back upon her foes,

until the last of them is left submerged in the mire of deceit in which they sought to overwhelm her. We publish, in another column, a letter from Judge Cross, of New York, which announces that Mrs. Reynolds will continue to give her seances under the strictest test conditions, until her Brooklyn, Clyde and California slanderers are buried so deep in spiritual oblivion that no hand of resurrection will ever reach them. While we deplore the necessity of devoting time and space to exposing the (fast becoming proverbial) villainy of the assailants of spiritual mediums; it is none the less unavoidable. But we have the consolation to know that it will serve, better than all other means, to show who are and who are not the friends of Modern Spiritualism; in other words, who have a right to call themselves Spiritualists. No persons who have wronged and persecuted mediums, or who sympathize with, help, or encourage such persons, are Spiritualists, no matter what they call themselves.

In closing, for the present, we want it distinctly understood that any person who feels in any way aggrieved by what we have said, is welcome to the use of these columns to set themselves right. If they do not avail themselves of this offer, we shall conclude that they regard our criticisms as true, just and proper.

#### DR. EUGENE CROWELL'S VIEWS OF "TRUE SPIRITUALISM."

As a specimen of what Dr. Crowell, publisher of the late *Two Worlds*, regards as making a journal "a worthy exponent of true Spiritualism," we copy the following last editorial kick of this perverse and stupid enemy of spiritual mediums, and slanderer of true, faithful and unimpeachably trustworthy women. It would be well for Dr. Crowell, if his health is so bad, and still declining, as to compel him to break his faith with his subscribers, in failing to give them what they paid him for; to find some less soul-corroding and ruining occupation than slandering innocent and damnable wronged mediums. Dr. Crowell may be called sooner than he thinks, to meet an avenging conscience and the searching gaze of spirits, who will read his innermost thoughts and self-reproaches. He should think of this when he writes and publishes such a manifestation of malignity and false judgment against those whom he knew he could assail with impunity, so far as they had the means of defeating the effects of his cowardly assaults upon them. Eugene Crowell, the enemy of Spiritual mediums, is not the friend of Modern Spiritualism, and when he pretends he is, he is a hypocrite, and nothing else. But hear him and judge. In the wind-up of his journalistic swindle, he says:

"The exposure of Mrs. Crindle-Reynolds in Brooklyn, last Friday night, was so complete that hereafter no reliance should be placed upon any alleged manifestations that may occur through her agency. She has been proven a bare-faced trickster and impostor, making merchandise of Spiritualism and the most sacred feelings [Where are you, Uriah Heap?] of our nature, and she should hereafter be shunned by all true Spiritualists.

"Our opinion of another so-called materializing medium in Brooklyn—Mrs. Hull—is equally as unfavorable, and should she continue her imposition, we believe it is only a question of time when she also will be as thoroughly exposed, and we warn all Spiritualists against her imposture. The time has come when a united effort should be made to expose and expel all such tricksters from our ranks. It will be a happy day for Spiritualism, when such attempts to palm off fraudulent manifestations as genuine shall meet with universal condemnation of all sincere and earnest Spiritualists.

E. C."

There is not a particle of evidence, that would serve to condemn a dog, in the mind of any unprejudiced or justice loving person, that either Mrs. Reynolds or Mrs. Hull have ever in any manner sought to deceive any one, and we offer the use of our columns to any one who can in any manner show that they have. Dr. Crowell's opinion to the contrary amounts to nothing; for being naturally a most unfortunately egotistical and self-righteous person, and being physically in a diseased condition that produces great abnormal mental perturbations, these defects of his nature become controlling and he imagines himself qualified to sit in judgment upon the character of others who are as superior to him in all that makes up a useful or honorable life, as he foolishly imagines he is superior to them.

"Oh! I was some power the gaffe give us  
To see ourselves as others see us.  
I was free money a blunder it free us  
And fools it notion."

But for Eugene Crowell to reproach Mrs. Reynolds and Mrs. Hull with "making merchandise of Spiritualism and the most sacred feelings of our nature," (meaning his own nature we suppose) is supremely absurd and self-condemnatory. What has Eugene Crowell been doing for years but hawking his Spurious Christianity in the name of Spiritualism, in the publications he has palmed off on unsuspecting dupes of his duplicity. If either Mrs. Reynolds or Mrs. Hull had ever been guilty of such a fraud as to attempt to show that Spiritualism was identical with Christianity, they would be justly amenable to the strictures and denunciations which he, Eugene Crowell heaps upon them. It is manifest that he measures their actions by his own, and supposes that they are governed as much by mercenary and unworthy motives as himself. In that, however, he is mistaken. "The time has come," says Dr. Crowell, (and we agree with him) "When a united effort should be made to expose and expel all tricksters from our ranks." When that happens, it will not be Mrs. Reynolds

and Mrs. Hull, who have done more for the cause of Spiritualism honestly and conscientiously, than all the Dr. Eugene Crowells, E. Gerry Browns, John C. Bundys, A. B. Frenches, *et id omne genus*, who have cursed it by their hypocritical professions of friendship for it. The time has surely come when Spiritualists are to be known by their actions and not by their professions. The constant efforts that are being made to substitute professions for performances in Spiritualism, shows where its only and real danger lies. From the time this paper was started, we have urged Spiritualists to note the facts that where professions of zeal in Spiritualism are the most profuse, the performance is the least. Only those who are content to work and leave their actions to attest their sincerity in the cause of Spiritualism are of any use to that cause. We have been censured for our plain speaking to those who like Doctor Crowell have assailed defenseless mediums, but when have we ever descended to such groundless and brutal abuse of women who, in every characteristic of true womanhood, are the peers of his mother, his wife, his daughters or his sisters. Spiritualists, you who possess the spirit of true men and women, help us to tread out this fire of defamation, with which traitors to truth seek to burn the edifice erected by beneficent and wise spirits upon this mortally inhabited globe. That is the unavoidable demand of the hour if Spiritualism is not to be destroyed.

#### THE INCONSISTENCY OF THE "SPIRITUAL OFFERING."

The editors of the *Spiritual Offering* have taken a very zealous position against capital punishment for the crime of deliberate, premeditated and cold-blooded murder, and have called to their assistance Prof. S. B. Brittan, who, in a labored article, endeavors to shield such enemies of public safety from the natural consequences of their crimes. In an article headed "The Gallows Moloch," Prof. Brittan, in last week's *Offering*, says:

"The claims of justice are presumed to be satisfied when unworthy characters are made uncomfortable by the daily torture and nightly agony of those who are 'of all men the most miserable.' The method of the State, in its stupid attempts to secure the ends of justice, consists in the uncomfortable incarceration, scourging, mutilating and killing criminals."

We are very much mistaken if the State—which is only another way of designating the people of this Republic—is in any manner shown to "presume" anything of the kind named by Professor Brittan. The one purpose and object of all legal restraints are the public safety and welfare, the essential objects of all instituted governments; and would utterly fail of their proper purposes if either of these ends is not promoted or attained. Time, experience and a rational observance of things, are the only means by which correct conclusions concerning general or public questions can be reached. No isolated or individual case can afford any proper criterion by which to frame general laws, and perhaps no general law can be framed that will not come short in the full attainment of the especial object of its enactment in exceptional individual cases. Especial care is therefore taken to prevent injury in such cases by the relieving and pardoning power. The weakness of the position of *The Offering* and Prof. Brittan is manifested in the fact that their zeal in opposing the laws that have been enacted to secure the safety of society, and the lives of innocent and orderly persons against those who plot and execute their destruction, is that their zeal seems to have been created and inspired by the brutal assassination of President Garfield, by the moral monster Guiteau, and the danger that he will have to suffer the penalty prescribed for his crime: that of deliberate and premeditated murder. What *The Offering* and Prof. Brittan would have done with Guiteau beyond having him granted a free pardon, we are not told by them; but we presume they would have the government to pension him for life, by providing him with a comfortable, if not a luxurious home, with servants to wait upon him, and humor him in all his whims and petulances, with food and cooking to his liking and taste, and, with every other weak, mock-sentimental, unreasonable, and crime inviting or crime inciting inducement. That we do no violence, in making this inference, to the views of Prof. Brittan as expressed we quote him further. He says:

"Only such punishments as help to restore the moral equipoise among men—to lift the weak and the unworthy up from their fallen condition—can be made to subserve the high aims and true ends of justice."

Now had Prof. Brittan had the consistency to suggest what punishments will help to restore the moral equipoise among men, we would have some information that we might consider either favorable or unfavorable; but, as he has not done so, we may infer he has nothing worthy of consideration to suggest. The great mistake that Prof. Brittan makes, is that he wrongly supposes that criminal laws are intended to right wrongs done and consummated. That can never be done. A wrong once done, is a wrong forever and can never be righted; nor can any of the natural consequences of wrong done, be evaded or remedied. The province of criminal law is, exclusively, to discourage, and, if possible, to prevent the commission or perpetration of criminal injuries, whether to individuals or to society. Civil laws may be adapted to the adjustment of individual differences of views or interests, where these differ as to what is right or wrong; and jus-

tice may be intended and done. But in the commission of crime, no justice can be done by mortal power to the person wronged.

It is not necessary for our purpose to follow the weak and pernicious reasoning of Prof. Brittan any further; as we have only done so thus far to introduce an unanswerable editorial reason why it is a mercy to all "weak and unworthy" persons, who, like Guiteau, have no moral appreciation of the rights and interests of any person other than themselves, to send them to spirit life. We do not like the gallows, or the guillotine, or the garrote; or the musket, as the means of depriving moral monsters of life, for we have no fancy for unnecessary cruelty, even in time of war, but a perfectly painless and even unconscious death, and one vastly more certain and less troublesome can be produced through asphyxiating methods. But to the *Offering's* reasoning. Its editors say:

"For many years we have been in almost daily communion with spirits through clairvoyance, clairvoyance and trance, and from them have learned that while death does not confer knowledge and goodness, it does remove the tendencies to evil engendered by defects, disease and weakness of the physical body, and the bitterness, jealousy and hatred, the bane of earthly relations. In the spirit world the fires of passion are no longer kindled by improper habits. On leaving the body, the spirit is emancipated from conditions which have engendered many of the failures and imperfections of earth life. In the other (life) there are not the motives, nor the favorable conditions there are here; hence death lifts all toward the light, lessens the intensity of those noxious passions which upon earth destroy the happiness of their possessors and endanger the peace of the community."

We have italicized those portions of that testimony of Mr. and Mrs. D. M. Fox which we think completely answers all that *The Offering* has said against inflicting the death penalty upon Guiteau. We know, from a very large experience of communion with returning spirits, that what our friends of *The Offering* say in that regard is in the main, if not fully, correct. The chances that those criminally inclined, and especially those who are hopelessly so, while in mortal form, will be bettered and improved by death, and by death alone are vastly increased, if not rendered certain. If Guiteau has the naturally unbalanced mentality which has been claimed by his defenders, it would be a crime to prolong his stay in an organism which is alike a curse to him and a burthen to society. Mortal life is only desirable when it is a blessing, and not a curse to its possessor. This is what Spiritualism teaches, or it teaches nothing. That spirits are made better by the change from the mortal state to the spirit life, all experience tells us is not the fact; but their chances of becoming better are greatly increased, for the reasons so clearly stated by the editors of *The Offering*. We cannot see how they do Guiteau or society any kindness by prolonging the mortal career of this moral monstrosity; they may see this, and point it out to others, but they have not done it yet. On the contrary, in what we have quoted we claim they have answered all they may say or publish in an opposite direction completely and irrefutably.

#### An Important Letter from Chas. R. Miller, Esq.

OFFICE PSYCHOMETRIC CIRCULAR,  
17 Willoughby Street, Brooklyn, N. Y.,  
February 21st, 1882.

Editor of *Mind and Matter*:

A Brooklyn correspondent of the *Banner of Light*, writing to that journal under date of the 12th instant, says:

"I think it proper to inform you that a bad exposure of Mrs. Crindle-Reynolds took place in this city on Friday night last (10th). Some rather distorted accounts appear in the newspapers to-day, which may reach you. I have seen a number of these people who were present, and they all agree—even C. R. Miller, of the *Psychometric Circular*—that it was an unmistakable detection in the act of fraudulent representations by means of masks and drapery. Yet I have most positive assurances from Prof. Kiddle and others that unquestionable materializations of spirit forms took place in her presence only a night or two before. These things are puzzling, but Spiritualism will outlive them."

Not only have I not spoken of the "detection" (unmistakable or otherwise) of Mrs. Reynolds, "in the act of fraudulent representations by means of masks and drapery," but in the midst of the clamor and excitement of that Friday evening I publicly stated that there was nothing in that interrupted seance, or in the occurrences which we had witnessed, that fixed the responsibility on Mrs. Reynolds, or that might not have taken place without her knowledge or privacy.

Although my remarks were received with derision by the anti-spiritualists present, and by those Spiritualists who are now more than ever, ready to swear that there never was a genuine materialization, I desire—clamor or no clamor—to reaffirm all that I have previously so explicitly stated.

On the following evening, February 11th, when the subject of the Crindle-Reynolds "expose" was the subject of discussion in the Everett Hall Spiritual Conference, (of which I am a member,) I proposed that a committee be appointed, to investigate the whole subject, get at the real facts, and fix the responsibility for the discrediting incidents of the interrupted seance.

My motto on this and on all other subjects, is "light more light," and though my resolution was voted down, the investigation must go on, and it would necessarily be a farce, if it did not include in its scope, both the mundane and spirit forces which united to produce the simulated manifestations.

CHAS. R. MILLER.

#### Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$128 98
W. A. Mosby, S. New Lyne, O.	50
Thos. Middlemist, Yreka, Cal.	3 00



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Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice. JOSEPH MATTHEW SHEA, M. D., 87 West Madison St., Chicago, Ill.

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For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms. Maquoketa, Iowa.] Dr. A. B. Dobson.

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## A Most Interesting Social Occasion.

On the evening of February 13th instant, it was our happy privilege to be one of about forty friends of Mr. Samuel Wheeler, the gentleman who so efficiently presided over the Co-operative Association of Spiritualists of this city, who assembled at the residence of that gentleman, No. 1710 Francis street, at a surprise entertainment in honor of his forty-fifth birthday. To Mrs. Wm. H. Glading and several of her lady friends, as well as to Messrs. Glading and Beach, did we owe one of the most enjoyable, impressive and entertaining events of our life. At eight o'clock sharp, the participants assembled at the appointed rendezvous, and marched in procession to the residence of Mr. Wheeler, where Mrs. Wheeler, herself and family were entirely taken by surprise at the unlooked-for visit. Each of the company having been provided with a copy, after the greeting of Mr. and Mrs. Wheeler was completed, they joined in singing the following birthday-greeting song to the tune of "Happy Greeting to All," composed by Mr. Beach:

"We come with kind greeting, our brother to cheer;  
To bid him God speed through another New Year;  
Our hearts join our voices in all that we say—  
We wish for you many returns of the day.  
Happy greeting from all; happy greeting from all;  
Happy greeting, happy greeting, happy greeting from all.

We pray that kind heaven rich blessings may send,  
That angels of love may your footsteps attend,  
And when you shall lay off your mortal disguise,  
May angels then herald your birth to the skies.  
Happy greeting, etc.

A stage was quickly and skillfully extemporized when the following most enjoyable exercises were gone through with:

Miss Lillian Romig, the most youthful of the performers, (not yet in her teens), recited "Little Jim, the Coal-miner's Child," with a perfection and pathos that aroused the deepest sensibilities of the soul and called forth enthusiastic commendation.

Then Mr. Wm. H. Glading sang most appropriately the recitative song of "The Irish Cobbler," which kept the company in continued laughter from beginning to end, sufficient proof that his humorous performance was a masterpiece of Irish humor.

Next Miss Alice Rutter recited "The Bells," intoning the cadences with the greatest skill and exhibiting the keenest appreciation of the laws governing the truest and purest rhetoric, and displaying qualifications of the highest order as an elocutionist. Miss Rutter is quite young, but gives promise that she will take a high rank as a rhetorician, an accomplishment of the rarest attainment.

Two or three tableaux then followed, after which the following beautiful and appropriate dramatic birthday tribute, composed by Mr. Beach, and dedicated to Mr. Wheeler, was performed.

## CHARACTERS REPRESENTED.

Priestess of the Oracle, . . . Mrs. Wm. H. Glading  
Attendant of the Priestess, Mr. Wm. H. Glading  
Hero of the Poem, . . . Mr. Wheeler  
Spirit of Change (An old man), . . . Mr. Beach  
Spirit of Progress, . . . Miss Ida Shaffer  
Spirit of Truth, . . . Miss Lillian Romig  
Spirit of Faith, . . . Miss Lillian Shaffer  
Spirit of Hope, . . . Miss Alice Rutter  
Spirit of Love, . . . Miss Grace Beach

The Priestess of the Oracle retires behind the curtain; then the hymn "Nearer my God to Thee" is sung by the company; the curtain is drawn and reveals the priestess seated at a table. She offers an invocation; raps are heard; the attendant inquires what is wanted, and is told to bring Mr. Wheeler forward and introduce him to the oracle. The attendant obeys, and recites an introduction poem, and asks that the guides of the hero be evoked. Change is called first, then Progress, and then Truth in turn. After they have spoken, Faith, Hope and Love are called, and enter together singing. Each in turn salutes the oracle, and then addresses the hero, Love making the closing address, and crowning him with flowers. A tableau of the performers is then given, and all join in singing "We shall meet beyond the river."

## INVOCATION.

Oh Spirit Eternal, all-wise infinite and good!  
Whose presence is life, whose love is attractive love;  
Whom mankind have worshipped, but never understood,  
Who ever art with us, and in us, around and above;  
We ask Thee for wisdom, for knowledge, for light;  
We ask that loved spirits be with us to-night.

## ATTENDANT'S ADDRESS TO THE ORACLE.

Long years ago, two little feet,  
Stood waiting at Life's entering portal,  
While angels sang their anthem sweet,  
Hailing the birth of one more mortal;  
Life's ray just dawning, fair and bright;  
The sky overhead, blue and unclouded;  
Between that morn and Death's good-night,  
Life's mysteries lying all enshrouded;  
Life's book before him, white and clean,  
Its leaves unopened and unwritten;  
Its coming joys unknown, unseen,  
Its sorrow's rock as yet unsmoothed.  
From Life's bright morn to this its noon,  
What guides have all those steps attended?  
For none may tread Life's way alone—  
All are by unseen powers befriended,  
Oh, Oracle, read what thou hast  
Of this life in thy pages hidden;  
Speak of its future, read its past,  
And let its guides be bidden.

## THE ORACLE SPEAKS.

Oh! Guide: it shall be as thou say'st to-night,  
For these hearts with joy are buoyant and light,  
I will call up a being weird and strange,  
Whom mortals have named the "Spirit of Change,"  
Without whom Life's pages have little worth,  
Oh, Spirit of Change, come forth, come forth!

(The oracle then raps three times, and a figure disguised as an old man enters and says:)

## ADDRESS OF CHANGE.

I come at your bidding (to the oracle) oh, friends, be it known  
This mortal doth not tread Life's journey alone;  
What I have wrought for him shall now be shown  
And should some of my deeds seem cruel, unkind,  
Judge me not; some motive for good lies behind;  
Seek for good in all things and good you shall find.

(Turning to Mr. Wheeler, and laying his hand upon his shoulder, he continues:)

Since the morning dawn of thine earliest day  
With its light of rosy hue  
O'er thy life my power has held magic sway,  
And will ever, all Life's journey through,  
I have waved my wand, and before thee arose  
The dreams of thy childhood's day  
And there grew by thy path the lily and rose,  
And life was a flowery mead.  
I waded again—thy dreams faded out,  
And the clouds gathered dark in thy sky;  
The flowers were blighted, and sadness and doubt  
Filled thy heart; still hope did not die,  
My wand, again, brought thy youth's glowing hours;  
Friendship, pleasure and mirth filled thy soul;  
Love led thee to rest in luxuriant bowers,  
Joy pressed to thy lips a full bowl,  
Ah! how could I dash the sweet chance to earth?  
How spread o'er thy joy, sorrow's pall?  
Yet I changed thy cup, gave sadness for mirth,  
Pleasure fled—I, Change, wrought it all.

Thus up to the present, my power have I shown—  
Have not well Life's bitter and sweet,  
But through all these changes thy spirit has grown,  
And Progress has guided thy feet,  
What was cold belief, I made disappear,  
And Knowledge grew up in its place,  
It gave thee wisdom, and thus every year  
Its story hath graven on thy face;  
Thou now, in full command, thou standest to-day;  
Life's story—thou knowest its worth,  
There are other guides here; list, now, what they say—  
Oh, Priestess, bid Progress come forth  
(The Priestess raps three times and calls:)  
Oh! Progress, sweet friend of mankind, appear,  
And speak to this mortal thy words of cheer.

(Progress enters, bows to the Priestess, and addresses Mr. Wheeler.)

## ADDRESS OF PROGRESS.

I am here, and through all that seemed bitter and wrong,  
When Hope's star grew dim and Life's hours seemed long,  
Through the lessons of Change I came near your side,  
And I gave you gold which the fire hath tried,  
Change took from you friends, whose dear mortal guise  
Crumbled back to the dust, but I touched your eyes,  
And you saw, on a brighter than earthly shore,  
Your loved ones still living, death was only Life's door.  
Change often dashed Joy's full cup to the earth,  
And turned into tears all your pleasure and mirth;  
But I led you, then, to joys that endure,  
And gave to you pleasures fadeless and pure.  
Change gave you heart-wounds; I have taught to heal;  
Thus I taught you for sorrows of others to feel;  
Had your life ever been an unfulfilled quest,  
You had not yet learned its deep mystery.  
I lifted you out of old dogmas and creeds;  
I taught you that true prayer prays loudest in deeds;  
And that man, although not yet to fullness grown  
May ever reach out to the infinite throne;  
And that, however high on my ladder you've gone,  
There's a higher road ever than the one you are on.  
Forward ever! backward never! through infinite day,  
Ever higher and brighter on Life's broadening way,  
Eternal Progression, the law you obey.

## THE PRIESTESS SAYS:

Progress, well hast thou said, but stand thou aside,  
Thy sister, Truth, enters, she too is his guide.  
(Truth enters and addresses Mr. Wheeler.)

## TRUTH'S ADDRESS.

Since Progress attended the steps of your youth,  
Your aspiration has been ever, for Truth,  
She grew with your youth, till she filled your mind,  
And she who thus sees, her, the truth shall find.  
You found me oh in a varied guise,  
But you pierced the veil and found your prize.  
What many, as worthless, cast away,  
You saw was a gem of brightest ray;  
Where many passed by with a scornful laugh,  
You stopped to winnow it wheat from the chaff,  
Some crushed me to earth beneath their tread,  
You scooped and triumphantly raised my head;  
And where I struggled with cruel wrong,  
You sprang to my side with your battle song,  
And now, I will give you as your reward,  
A spotless shield (handing Mr. Wheeler a white shield),  
and my law as your armor.

I place my seal upon you now,  
I touch your lips, your eyes and your brow.  
Truth's impress shall mark the words that you speak,  
And shall rest upon your lips and eyes and cheek;  
Shall glow in your thought and fill your heart;  
You have chosen in me, Life's better part.  
I will guide you to fields that are new;  
Then ever to thine own self be true.

(Truth retires and the Priestess says:)

Three sisters, who always go hand in hand,  
Just outside the door in waiting stand;  
Three angel sisters, in garments bright,  
They come to give their greeting to-night;  
Their words broken them from above;  
Enter ye sisters Faith, Hope and Love.

(Faith, Hope and Love enter and sing.)

Faith, Hope and Love are ever near,  
Our mission it is to bless and cheer,  
And for that purpose we are here,  
At thy command we come—we come.

(The Priestess addresses Faith.)

Oh, Faith, sweet Faith, what for hast thou wrought?  
Thy record unfold, tell what thou hast done.  
(Faith answers:)

I have ever the world's greatest battles fought,  
I have ever most glorious victories won.  
(The Priestess bids her address Mr. Wheeler.)

## FAITH'S ADDRESS.

Friend, I am Faith; my strengthening power  
Gives to life a rosy hue;  
I come to cheer you in darkest hour,  
And guide you safely through.  
When Life's heavy burdens press you sore,  
And earthly sight shall fail,  
Shrink not, but, taking Faith's glass once more  
(She hands him a field-glass.)

Look away beyond the veil,  
Or when trusted friends prove broken reeds,  
Or slumber beneath the sod,  
Then follow, thou, where my spirit leads,  
I will guide thee up to God.

(The priestess addresses Hope.)

Hope, radiant Hope, what hast thou to say?  
Thy star always sheds a cheering ray.  
(Hope answers:)

I come from my vigils with children of care,  
From my struggles with cruel doubt;  
I have opened the cell of giant Despair,  
And have brought the prisoners out.

(Priestess bids Hope address Mr. W.)

## HOPE'S ADDRESS.

Friend, I am Hope; my star shineth bright,  
To cheer all thy toiling way;  
Its radiance lightens earth's darkest night  
With gleams of eternal day.  
When the vessel is tossed on the turbulent tide,  
Or driven too near to the shore,  
Hope's anchor shall cause thee in safety to ride  
Till the tempest's fierce raging is o'er.

(Priestess addresses Love:)

Oh, Love, divine Love, fresh from heaven's bowers,  
What hast thou done for this earth of ours?  
(Love answers:)

I have done all I could in my humble way—  
God speaks, and I hasten his will to obey.  
The earth wakes to beauty beneath my tread,  
And deserts break forth into bloom;  
I call to new life the forms that were dead,  
And burst the gates of the tomb.  
But I have, to our friend, a word to reveal—  
Oh, Priestess, I pray thee—bid him to kneel.

(Priestess addresses Mr. Wheeler.)

Friend, bend thy knee, this is hallowed ground;  
Even monarchs kneel, when as monarchs are crowned;  
To Love all bow—even God above  
Wields mightiest power in the name of Love.

## LOVE'S ADDRESS.

My mission it is to transform and renew—  
To enter the home and each heart there imbue;  
To cleanse and enlarge, till the angels shall tell  
That thy soul is a temple where God loves to dwell.  
We will ever be with thee—my sisters and I;  
Heaven-born, we're immortal, and never can die;  
On each birthday's return we will bring happy hours,  
In token of which Love crowns thee with flowers.

(She here placed a crown of flowers upon Mr. Wheeler's head. The characters then all joined in singing "We shall meet beyond the river," when this part of the exercises closed.)

We will not attempt to convey to the reader the effect which the beautiful rendering of this dramatic gem had upon those who witnessed it, for should we do so, we would fail. As an allegorical delineation of some of the highest emotions and sentiments of the human breast, we have rarely read, and never seen anything that could compare with it. The costumes were in perfect accord with the poet's conceptions of the several allegorical characters represented, and the elocution of the several performers would in no respect suffer by comparison with the elocution of those who claim to be adepts in the histrionic art.

Mr. Wheeler was then invited to read a selec-

tion from Mark Twain's "Innocents Abroad," which he did with fine effect, to the great amusement of all present. When the greeting closed, we were invited to the third story, where, to the astonishment of Mr. and Mrs. Wheeler, as well as the rest, who knew nothing of what was in store for us, we found the large room covering the whole floor of the house laid with tables that fairly groaned beneath their loads of inviting food, dainties, fruits and flowers. The room was tastefully decorated with flags, and a more joyful, merry and sociable banquet could hardly be imagined. The finest coffee serving as the draft of inspiration for the occasion, and amply sufficing to harmonize the minds and to allay the physical inconveniences of a highly enjoyed repast. This being over, Miss Rutter kindly entertained us by two recitations, the one pathetic, the other humorous, that were greatly enjoyed and enthusiastically applauded. The first, "Sister Bessie and I," was the representation of the dying moments of an old maniac woman, who, just before her spirit took its flight, at lucid intervals, caught glimpses of the events of her childhood that had driven her mad. In a fit of girlish petulance she had angrily pushed her little sister Bessie, when out in search of berries, who fell from a cliff and was killed. The author describes the conversation addressed by the dying woman, to her attendant. The manner in which Miss Rutter recited this touching story drew tears to the eyes of many. Her humorous piece was "The Snorer of Lower No. 3 on the Cedar Rapids Sleeping Car." As rendered by Miss Rutter, it was amusing in the extreme.

Mrs. Glading, who has been recently developed into a magnificent trance medium was controlled by her very intelligent and pious spirit guide Houlah, who, although an Indian maiden, was reared among her white friends and became a zealous Christian, much of which religious bias she still retains. Houlah controlled for a considerable time, having much to say to all present. Mr. and Mrs. Wheeler were congratulated by several of those present upon the auspicious result of the occasion, and after midnight those assembled parted to remember with pleasure the incidents of the evening. We felt it was good to be there, and so expressed ourself in such poor terms as we could command in the fulness of the gratification we felt at being present.

## A Message From Margaret Fuller to Jay Chaapel, On "The Needs of the Hour."

## Editor of Mind and Matter:

The following communication was written through the hand of Mrs. Carrie E. S. Twing of Westfield, Chautauque county, N. Y.

I believe it is from the spirit of the illustrious woman that it purports to be from, but whether it is, or is not, I feel, and have long felt, that the sentiments therein contained are true; and that is the real gist of all communications. It is often a difficult matter to identify a spirit to the satisfaction of a caviling and ignorant public. I know as she said to me in a former communication, that "the great cry of the age is that many of those who purport to come back from spirit life, have degenerated instead of having progressed," seeming to be entirely ignorant of the fact that it is not an easy thing to find an organization that they can control as they desire, and also that the message or communication is often as greatly superior to anything the medium can produce, as it is inferior to its author.

Thirty years have passed since Margaret Fuller was suddenly removed from her busy life here. Her whole existence was a grand and heroic struggle for freedom for herself and all humanity. I cannot think of her far away, nor unmindful, nor that she does not know how bravely the "women of the nineteenth century," and their friends work and struggle on against many discouragements, thirty years nearer their enfranchisement than when she pressed so nobly forward with "Excelsior" inscribed on her banner.

If we know anything, we know that her spirit is often here to help, not only us, but all who are interested in bettering the sad condition of society. This knowledge infuses into our lives new vigor and fresher courage to move onward against the formidable array of ignorance and bitter scorn that confronts us at every turn in the field of reform.

At the time the message was written, I was an entire stranger to the medium, and before calling upon her I wrote in pencil on a piece of paper, simply the name of Margaret Fuller, nothing more and folded it tightly several times.

On arriving at her residence, which was at the time, temporarily in Rochester, N. Y., I was taken to her room where I found her writing. I made my errand known, and on learning she would give me a sitting, I handed her the paper as I had folded it. Hardly glancing at it she placed it in her hand under the tablet upon which she wrote and immediately commenced writing a personal message to myself, addressing me by my given name, which she had no means of knowing. To this message the name of Margaret Fuller was attached.

As she finished it, instead of stopping for a moment even, she commenced writing another message which proved to be from a deceased relative, and of deep interest to me, and of whom I had not thought in a long time; nor could she by any possible human means have known either his name or anything of the circumstances of which she wrote.

After this she wrote this message on "The Needs of the Hour."

Vineland, N. J.

JAY CHAAPEL.

## COMMUNICATION.

If I can in any way correct one growing evil or bring one soul nearer the fountain of truth, I shall feel well repaid for these brief lines to you this morning. No woman in earth life ever had a more tender love for her sister woman than had I. When I looked around me and in so many thousands and homes found women as chained captives, I felt and still feel, that those chains, though not like those on the men and women of Africa, so lately degraded on your Southern plantations, are none the less galling and terrible; even more terrible if possible, for the patient negro had a Canada to flee to, but the white captives have not even that forlorn consolation.

Please do not understand me to set down mankind as all slave holders and owners. I do not, for I know that many tender, brave, and thinking men of this age are fast helping to break up many of the old tendencies of their fathers to walk in the ancestral ruts.

But, looking as I do from my strong-hold in spirit life, watching the eager swaying multitudes on their way hither, I desire to make an appeal and have it reach my sister women, an appeal that will awaken in their hearts the folly of a life that makes fashion their God and which is daily sowing such sad, wild seeds of dissipation and crime, not only in themselves, but in their offspring, as to make all intelligent minds, in both your world and ours, ask in anxiety and sorrow, What will the harvest be?

The needs of this, and of every hour, are first, thought, then agitation and action.

Watch all men who are making the improvement of their animals a scientific study. They never tire of making experiments nor of giving the best conditions possible, and so seldom fail of having each year count in advance of the preceding one; and yet, save with a few who begin to understand and see the necessity of proper ante-natal conditions for the human race, the highest type of all animal life, they are brought into the world in a thoughtless and hazardous manner. The farmer will be tender and take great care of his horses, cattle, and sheep, which are about to produce their young, while the wife about to become a mother is little thought of in that direction, and she over-works herself, is burdened with numerous cares, and nothing is done to place before her beautiful things, nor to enable her to think happy and gracious thoughts that are so very important to insure the happiness and usefulness of the anticipated child. And what is the result of this ignorance and neglect? If not a dwarfed body, a dwarfed intellect, is entailed upon the innocent little stranger, who is nurtured in much the same way as the parents were, and after arriving at maturity becomes the author of other beings no better endowed, if as well.

The evil is not confined to the country, but finds its way to an alarming extent among all grades of society in the villages and cities; being more reprehensible perhaps in those that are called the upper classes, because of their superior advantages for improvement. The mothers dress very often, in a way that is almost murder, spending the most marked and dangerous periods of pregnancy in late hours, unhealthy suppers, and a perfect round of excitement, thereby giving them no time for thought, development, or study. All their valuable time is wasted in unhandsome pleasures and a giddy whirl of change, which the vast store houses of city life so amply furnish.

Fashion, with its long train of evils, reaches the brain of the unborn child, awakening appetites which are severe task-masters when he or she arrives at maturity and takes a place in the arena of life. The lower classes, living from hand to mouth, have no time to think, no time to study, and no time to prepare, if they had the requisite knowledge, for the advent of an immortal soul into their midst, and so ungoverned and thoughtless passions have full sway. What is the result? Look into your almshouses, your insane asylums, your prisons, and the fruits of your galleys, and you will find your answer.

Another growing evil that has assumed almost gigantic proportions, is the frequency of ante-natal murders, often out of wedlock, and quite as often in. The murder of a child, to hide a previous error or to escape the responsibilities of its education and care, is a wrong that cannot be too often spoken and written against. O, mothers—women of America—could you know that there is no time, after the decree has gone forth that another child shall be, when there is not life, when there is not a soul existent that shall live on and on for ages; I say, when you fully realize this, and know that you must come face to face in spirit life with your murdered child, you will never again commit such a shocking deed.

It is an evil that has found its way from city to village and from village to hamlet, all over your world. When shall it cease? When will men and women learn that their first lesson should be self government? The needs of this hour is for women to arise in their might and claim the right to their persons, and to remember that a race of people brought into life by a persistent father and an unwilling mother can never be a race to be proud of. Humanity can never be at its best until people are born right. Men and women cannot live rightly, nor accomplish half the possibilities of their natures, so long as they disregard and are left in ignorance of the fundamental principles of their being. Most of the depraved tastes, malformations and crimes that cause so much suffering to the individual and society can be prevented by understanding the laws of heredity, which will enable you to have a finer race of children and far greater harmony in families and the community generally.

I wish this pondered over in every mother's heart, and if it is the cause of making any one pause on the threshold of wrong, making them determine that either the very best of their nature shall be given to their offspring, or that no offspring shall exist, then I shall feel that I have done good in sending this forth into your hands. I loved and labored on earth, but consumed but little of what I earnestly wished to do. I wish this to meet the public eye, and have no apologies to make for what I have written, only the needs of the hour.

Very sincerely yours,

MARGARET FULLER.

## Notice.

Will the friends who read this notice, kindly assist us with such contributions as they feel able to bestow in the aid of the effort to save our home from sale? Many have doubled their donations, to whom we feel very grateful. One half of the amount \$500, remains to be raised.

Continued ill-health of Mrs. Holmes and myself, and the necessary expense attending thereto, impels us, though reluctantly, to make this appeal.

J. NELSON HOLMES.

JENNIE W. HOLMES.

The appeal of Mr. and Mrs. Holmes for assistance in their pressing distress, we trust will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.